

A
SAXON
HISTORIE,

OF
THE ADMIRABLE
Adventures of CLODOALDVS
and his Three CHILDREN.

Translated out of FRENCH,
by Sr. T. H.

HORAT.
—Non, si male nunc; et olim
Sic eris.



LONDON,
Printed by E. P. for Henry Seile, and are to be
sold at the signe of the Tygers-head, in
St. Pauls Church-yard. 1634.



TO
MY VERY GOOD
LADY, THE COVN-
TESSE OF SAINT
PAUL.

(MADAM,)



Publish under the fa-
vour of your name a
History, which hath
passages in it very
admirable, but (veri-
ly) can have none
more happy, then
the comfort of your
protection. This was a labour designed
for you before its birth, and should I de-
ny it your Greatnesse, yet were I bound
to yeeld you it by Iustice: For it hath
fallen out that a person worthy of all re-
spect, to whom the habit I weare, and

pen I handle acknowledge infinite obligation, having discovered this piece in my hands, which I had heretofore ~~only~~ rough-hewed, drew it from the Tombe, wherein I obscured it, vrging me to give it stile and day-light, with a purpose to present you therewith. I almost for a whole yeere resisted his powerfull importunities, my *Genius* transporting mee rather into discourses of manners and faith, then Histories. But he persisting to intreate me when he had (as it were) his soule on his lipps in a sharpe sicknesse which surprised him, I with good reason gave way to his authority; his rare vertues and singular friendship conspiring and consenting, both by mouth, heart, and pen to honour you.

(*MADAM*) You know who it is I speake of, the choyce you have made of his person, thereon to conferre an affection so celestiall, plainely shewes hee must needs bee beloved of Heaven: I forbear his name, to spare his humility, which desireth here, no other

notice

notice, but that which hath eclipsed him in your lights. Notwithstanding I ingenuously confesse that if I were to passe thorow all the splendors, and pompes of the World to meet with you, my pen could not reach you: but since God hath inspired you with a life which taketh its flight above the tracks of the Sunne, and Time, your goodnesse faileth not to render you communicable to all the World. I therefore willingly replenish my writings with a name most lovely, to serve at this day thorough all *France* as a Sanctuary for vertue, and a safe conduct to piety.

MADAM, I dare assure you, I have had a very sensible comfort to behold you in this glorious lustre of a Princeesse, daily to despise by election, what must at the last day bee left of necessity: To see how you trample the World under foot even in your owne house, how you shake the foundation of this *Hiericho*, of this City of the Moon and Roses, where inconstancy is everlast-

The Epistle

fling, and beauties but momentarie, where men live by opinion, sinne by precepts, amend not but thorough impotency of offending, and (as it were) never die, but by sodaine surprisall.

I take part in your contentments, when I so often see you shut up in those fortunate Ilands, where (to speake with the Apostle) you live in spirit, and conuerse with spirits, which have nothing mortall about them, but the vaile of their soules, where you taste sweetnesse of *Manna*, whereof the greatest delights of the world's devotion hath but the tenth part, and into which you enter, as into most delightfull Labyrinths, to loose your selfe with God, that so you may never loose your selfe.

If most violent afflictions must be passed thorough to arrive at so wished a port, ought you not justly to adore the divine providence, which hath sanctified your sufferings? as also to remember that the most resplendent vertues spring from sharpest tribulations, as the purest flames
of

Dedicatorie.

of the Sun (according to the sayings of those ancients) are enkindled from brackish waters.

Courage *Madam*; Confidently shew your selfe to future times, by the better part of your selfe, make us daily behold the most beautiful humility in the bosom of greatnes; make of your manners, a censure of vices, and of your life, examples of piety, that so those who would prepare Images for vertue, may boldly plant the *Basis* thereof on the foot-steps which you shall imprint. It is the wish

Madam

*Of your most humble, most affectionate,
and most obsequious servant,*

N. C.



Advice to the Reader.

I*t is now many yeeres agoe, since reading Historians, I fell upon the sect and manners of the ancient Saxons, who finally were vanquished, and converted to the Christian Faith, by the Arms and wisdom of our Charlemaigne. I thereupon looked over such Authors, as I could get; for besides Crantzius, Godfrey of Viterbe, Regino, who speake of these people. I read the Chronicle of Fulde, the relations of Schaffenberge, Evodius, Albinus, and other Records, from whence I have drawne this History, illustrating it with many admirable passages, extracted from sundry Authors, to be presented to his Majesty in the beginning of his conquests.*

At that time, having taken another flight, and other employments, I was diverted from this labour, which I accounted as buried up, had not a benigne hand drawne it out of its

To the Reader.

Tombe, esteeming it very fit to see day-light in the goodly splendor of these times, and divine lustres of the Kings Triumphs.

If the sound hereof seeme somewhat harsh and rough, I beseech the vnderstanding Reader to consider, that the most part of Histories, of the same Time, are of no other condition, that this subject was conceived upon an occasion, wherein wee ought more to regard the delights of a Royall Theater, then a Method, Art, and politique; Finally that there is nothing so extraordinary, which cannot be verified by the relation of ancient Histories; and that he who will take away the veile, shall see in the destruction of Idolatry made by Charlemaigne, the desolation of Sects vnder the Armes of our most

Christian King, whom God for
his glory preserue, for the
good and tranquillitie of his
people.



Maij 19. 1634.

PErlegi hunc librum cui titulus, (*A Saxon History of the admirable Adventures of Clodoaldus, &c.* vnà cum Epistola Dedicatoriâ, & ad Lectorem, qui quidem liber continet folia 104. in quibus nihil reperio sanæ doctrinæ aut bonis moribus contrarium quo minus cum publica vtilitate imprimatur, sub eâ tamen conditione ut si non intra sex menses typis mandetur hæc licentiâ sit omnino irrita.

Gulielm: Haywood.

Capell: domest. Archiep: Cant.





THE
ADMIRABLE
ADVENTURES OF
CLODOALDVS, A DANISH
LORD, AND HIS THREE
CHILDREN.



HE divine providence useth men here below as Counters in a reckoning, which now stand for pence, and straightwayes for Crownes: Some all the time of their liues, are buried in a deepe night, we neither know their entrance into the world, nor their passage out, and if wee know them by any title, it is by that of their miseries: Others are in the mid-day light, where oft-times they burne more then they shine, and not knowing themselves, make themselves knowne to all the world by ministring occasion for Histories of their liues, and Fables of their fortunes. Others having for a long time

Divers conditions of men.

been hidden, (as those rivers which travel far under the earth,) present themselves to the eyes of men, and make themselves renowned by incomparable acts, deriving rayes of glory from their proper obscurity. A matter very evident in this narration which I am now about to publish, wherein you shall behold beginnings uncertaine, progressions embroyled, and events most happy.

The foundation of this History.

Clodoaldus an eminent Lord, and one of the noblest of the Kingdome of *Denmarke*, wherein hee sometime governed a great Province, was a Widower and Father of three Children, of which, two had beene taken from him, towit, a sonne called (first) by the name of his Father, and afterward *Ischyron*, & a daughter called *Hildegardis*. The son was stolne away by Pirats, recovered againe, & brought up by shepherds, of whom hauing understood somewhat (although obscurely) touching his extraction, he had a desire to trauell with *Faustis* the shepherds sonne who bred him: both which encountering many accidents, wrought great wonders.

The Daughter being about seven yeeres of age, was taken by the subtill practise of certaine Priests of *Idols* to serve as a vestall Virgin in the Temple of *Irminsul* in the Land of *Saxony*, wherein were infinite abominations committed; for they sacrificed men to feed Lions, and Beares kept purposely in that place: The third childe of *Clodoaldus* was *Iacintus* upon whom the lot fell to have beene sacrificed in the Temple of

this

this bloody Idoll: but this miserie was diverted as you shall understand by the victorious armes of the *French*, who overthrew Idolatrie, and caused in this matter unspeakable felicity to arise after a great confusion of many calamities.

I heere (Reader) request thee, that as this History aimes to shew the triumph of the crosse upon the remainders of impietie, which were (as then) in *Europe*: thou wouldst not slightly over-runne these lines by the way of a barren delight; but that thou therein admire the obligations thou owest to the Saviour of the world, who hath drawne thee from the servitude of Devils. I intreat thee therein to behold the precious gift hee hath conferred on *France*, taking its Armes and *Flower de Luces* to make them the true instruments of his glory: and in the end raising *Charlemaigne*, a most puissant Monarch wholly to demolish Idols.

Sep. 4.
The originall
of Idolatry.

The wise-man hath said very well, that Idolatrie was the cause, the beginning, and the end of all evils: For, from thence proceeded the furious warre of ignorance; the perpetuall illusion of life, the confusion of all things, the neglect of God, the corruption of nature, and in the end an invdation of bloud, sacrileges, and impurities.

It is a wonder how this plague having begun a litle after the Deluge, and over-run all parts of the world; was not yet in the time of *Charlemaigne* wholly extinct, which was Eight

Hundred yeeres after the Birth of CHRIST: But as the evill spirit endeavoured to spread his Net from the beginning of the World so hee fought to maintaine it to the end, accounting it to bee the strength and band of his Empire.

I am not ignorant what learned men argue touching the first Idol. S. Cyril thinketh it was a statue of *Jupiter*, consecrated by *Cecrops* King of the *Athenians*. *Didymus*, and S. *Ierome* attribute the invention thereof to a King of *Crete* named *Melissus*: *Diodorus* and *Eusebius*, to the *Phrygians*: The *Atlantes* a people of *Affricke* boast about all others the antiquity of their god, whom they entitle by the name of heaven. *Porphyrius* imagineth the beginning of Pagan religion came from the *Phenicians*: But *Ammonius* esteemes it very probable that the first Idol was that of *Nemrod* mentioned in Scripture: were it not that following the relation of *Fulgentius*, we say that our *Synophimes* an *Egyptian* by Nation, having lost his son: first of all consecrated a statue to sorrow: It were much more expedient to know the last then the first of these abominations: The most probable opinion is, that it began quickly after the Tower of *Babel*, and that the *Babylonians* and *Egyptians* were the first who were infected with it: The ancient *Gablers* proceeded farre therein, for the Devils gave them Oracles in Trees, and statues, and they fell into so deep a blindness as to sacrifice men to *TARANIS*, whose altar (as *Lucan* the Poet ob-

Cyrl. lib. 1. contra Julian: Didymus lib. Exegeseon.

S. Hierome in Epistol. ad Titum.

Idol Ammonius in antiquis.

Idol

Et Taranis Scythica non minor ara Diane.

observeth) was bloudy and barbarous.

This was yet practised among the *Saxons*, as we shall see in the progresse of this Historie: For it happened that *Clodoaldus* this distressed Father having wandred over many Countreys, perpetually in quest of his Children, came to reside in *Saxony*, where hee had some alliance: and seeking there for some entertainment to sweeten the sence of his mis-hap, was greatly delighted in hunting, wherein he used as much felvour as dexteritie.

Hunting of Clodoaldus in the Grove of Irminsul.

Now it chanced one day, that he pursuing a Bore very eagerly, entred into a huge thicke-forest which much astonished him to behold; for verily it was a den of Devils, where they made very many bloudy sacrifices: and there was still to be seen a huge Idol of brasse dedicated to a false Divinitie, vnder which this Bore casually lustred to shelter himselfe.

Those, who at that time accompanied *Clodoaldus*, stayed not to give him notice it was the Forrest and Idol of *Irminsul*: and that hunting was forbidden in that place: But hee, whether neglecting the superstitions of a Country wherein hee had not yet beene naturalized, or whether charmed with the pleasure of chase, forbore not to passe further, and slew the Bore with his owne hand, whose head hee cut off, and shewed it in a bravery.

In the meane while (it being very ordinary with evill spirits to speake by Idols, and to cause sterility of seasons, and sicknes of bodies) there

was heard to proceed from this statue a voyce frightfull, and menacing: which protested to act strange out-rages upon the person of this poore Lord, and the whole Countrey, if hee endeavoured not to afford a speedie satisfaction. And that which made it bee thought these threats would not bee without effect, was that *Clodoaldus* felt himselfe sodainely strooken with a dimnesse, which for a time tooke from him the vse of his eyes.

had met
B.

This vigorous spirit of his was so overwhelmed with superstition, that casting himselfe at the feet of a false god to begge pardon, hee yeelded up humble supplications, which rellished more *of the servitude of his feare: then the generosity of his courage.* The Devill seeing him in a state to yeeld to any thing, required of him for the recovery of his sight, made him promise to sacrifice the first thing he should chance to meet withall as hee returned to his house: He quickly found by experience the temeritie of his vow in the disaster of this accident. For his son *Iacintus* the sole object of his thoughts, and only support of the frailtie of his age, understanding hee was gone from his house on hunting; made haste to meet him with cheerefulness of youth, and excesse of ioy.

The poore Father who had already both the portalls of his eyes shut up from the spectacle of his calamities, held perpetually those of his cares too open to his owne unhappinesse: which was the cause that hearing the voice of *Ia-*

cintus

cintus, hee waxed pale with horror, and casting foorth a deepe sigh, said nothing else, but, *this is my sonne, I am dead:* Griefe at that time choaking up the rest of his words: On the other side the little *Iacintus* beholding his Father blinde, and considering the discomfort hee fell into at the instant of his arrivall, imagined himselfe to bee the cause of his mis-hap: whereupon hee wept so bitterly, that it drew much compassion from those there present, and made all the Forrest resound with his out-cries. Never was the storie of *Iephse* scene better personated: This yong innocent held himselfe fast fixed to the knees of his father, humbly beseeching him by all that which was most religious and sacred with him in the world, to declare the remedy might be applied for his recovery; or else to take revenge on him, and kill him with a Bore-speare, which hee had in his hand, protesting he would direct the blow, and open his brest to the point: which could not but find passage enough into the heart of a *Paricide*. But the unfortunate *Clodoaldus* who then felt the most horrible convulsions may be imagined, concealed his wound so much as hee could, as one who more apprehended the remedie, then the evill it selfe: The father, and sonne were long in a combat of pietie, which ministred matter of teares to the most insensible, and of admiration to all the world.

Combat of pietie between the father and sonne.

In the end *Clodoaldus* retiring somewhat apart to conferre with his friends, who had accompanied him in hunting, concerning this de-

B 4

plo-

plorable accident: perceiving those who were very willing to transerre the storme upon their Neighbours field to free themselves from danger, became earnest to perswade him speedily to accomplish this dolorous sacrifice, he growing very angry and contesting with words sharpe enough, some of them haltned to the care of *Iacintus*, who presently understood the knot of the businesse, and offered himselfe very freely to bee sacrificed. But the father esteeming himselfe so much the more bound to preserve a vertue, which hee saw prest to ruine it selfe for him, ran to his sonne: Love which is too cleere sighted, supplied the defect of his eyes, and made so strong chaines about him of his two armes, in holding him strictly embraced, that it seemed death was not strong enough to dissolue the knots tyed by so great a charity: He weeping, said,

Iacintus (my most deare sonne) thinke I am a Father and not a rocke: That I have all those sensible apprehensions which nature can give in the like occasions: You know your eldest Brother, and your Sister have already beene stollen from mee in their tender yeeres; to make up the measure of sorrow which I conceived upon the death of your Mother: You are not ignorant that you onely remaine after this lamentable ship-mraake, and that holding you in my armes it seemes to mee I possesse a broken planke of a vessell which bare my Treasures: I saw all the hopes of my posteritie to flourish againe in you: I saw a support of my declining yeeres: Finally I there

there beheld my flesh and blood, and yet have I given away your life to purchase eyes for my selfe: and do I then you alive into a Tombe, and make of your blood a plaister to enjoy a cruell health, and a life most infamous? No (my sonne) let mee rather die in my miseries, for which now behold mee standing nishin the gates of death.

The good blinde man speaking this, sought to make a Bath of his teares for this lamentable sacrifice, whilst others prepared one of blood for him, nor was it possible to appease him untill *Iacintus* had promised, that nothing should bee done without his consent: The youth notwithstanding seeing himselfe free, secretly slipped aside with a purpose to visite the Priests of the Idols, and obtayne his liberty of them. But *Clodoaldus* desirous to hold him perpetually (as it were) incorporated to himselfe, perceiving hee was gone, entred into the furies of disconsolate sorrow.

In the meane time the sacrificers being dealt withall in the cause of the suppliant (as prætexts of devotion are ever the most inexorable) grew very stiffe in the bloodiest wayes, encouraged in this affaire by a people timerous, and sortish, who entertaine no motive more violently then that which superstition suggesteth: the poore lambc is seized on, and taken by the throat to dispose him for sacrifice, with so much fervour, as it seemed they would purchase the Sun, wind, raine, and fertility of yeeres through the effusion of his blood.

Tyranny of
superstition.

(Reader) Let us here stay a little, and consider as we passe along, the tyranny of superstition, which forgett horrible chaines to restrain the liberty of men, making crimes to passe for acts of religion, and rendring evil immortal, vnder the colour of a false piety.

Wee have seene Tyrants who have inflicted most strange violences upon free men, as that of *Basilus Duke of Muscovia*, who commanded his people to bring him glasses filled with sweat for tribute; and *Nightsingals* in Winter: and one *Mahime* who forbade teares to the afflicted, which verily are the gentlest and most reasonable wayes nature hath found out for the discharge of a heart drenched in acerbities.

Yet never could these cruelties equal the rigours of a soueraine superstition, which is to it selfe, scaffold, punishment, and executioner; when thinking to performe some notable sacrifice, it becomes the instrument of its owne ruine. Who would not tremble to heare that men could perswade men to thrust a knife into the throat of their Children, and that to sprinkle Idols with their blood was an act merited honour, and which might draw along with it the imitation of posterity.

Condition of
vowes.

Wee know that a vow ought to have three conditions; Iustice, Iudgement, and Truth: Iustice, because it should bee of things iust and lawfull, and therefore he that voweth a crime (as did the *Iepes*) protesting neither to eate nor drinke till they had killed *S. Paul*: committeth

a

a double sinne, and if hee execute his vow hee commits a third: Iudgement, in so much as this vow ought to be accompanied with knowledge, deliberation, discretion, and liberty, it being unreasonable to proceed blind-fold in a matter of such importance: Truth, because it should be onely done to the true God.

Behold how that law of our Saviour is resolved into reasonable services: but that of Devils bindes to most impious acts with knots of a necessity, that admitteth no qualification. There is not a creature which defendeth the blood of this innocent; but every one thinks to shed that with sinne, which hath bene vowed without reason. If the example of *Iephte* bee here objected, who made the like vow as *Clodoaldus*; it is answered, the promise was a rashnes, and accomplishment a great sinne, according to the decision which *S. Hierome* giueth here upon. *Tyrannus*, also on the glosse he made upon the Scripture (following herein the greater part of the *Hebrew Doctors*) holdeth the daughter of *Iephte* was not sacrificed, but shut up in a Monastery for ever, where shee preserved her virginity: attending to prayer, fasting, and austerity of the *Nazareans*, and not seene by her Parents but foure times in the yeare: this may in some sort be inserted upon the *Hebrew Text*: But because *Tertullian*, *S. Augustin*, *S. Hierome*, *S. Epiphanius*, *S. Chrysostome*, *Theodoret*, and so great a number of ancient Fathers conclude on a reall sacrifice, I finde these elder opinions cannot bee

Whether the
daughter of
Iephte were sa-
crificed.

C 2

con-

contradicted; but with much temeritie.
Yet notwithstanding, whatsoever hath been
done without either Law or reason ought not to
passe for an example. But the Devill thirstie of
humane blood, falsly perswaded their Priests;
the greatest mercy they might vse in this mat-
ter, was to become most cruell, which they did;
all of them ioyntly condemning the little *Iacinto*
to death.

Whilst the victime was in preparation, cer-
taine Noble Personages bent themselves to free
him, and behold among others, two Gentle-
men, who arrived in this Forrest of *Irminful*, as
fitly, as if they had been Angel-guardians of the
father and child. The one of them was *Ishyri-*
er, who wandred up and downe the world to un-
derstand the certaintie of his owne birth, and the
other *Fauslin* his companion. They had now
sometime remained in *Saxonie*, finding there mat-
ter enough for brave feats of Armes, which had
gained them reputation among Martiallists.

At the first entrance into the wood, they fell
upon a very strange adventure, for night begin-
ning to robbe them of day-light, they percei-
ved a mooving creature in a certayne thicket;
which was the cause that *Fauslin* who was ever
very dextrous of hand, supposing it a wilde
beast, shot an arrow, which tooke effect: for in-
stantly they saw a man issue forth, who besides
that hee was already much disfigured by the
great toyle he had undergone, being besmeered
with blood, appeared much more horrible, and

came

came to cast himselfe at their feet, vehemently
entreating them to make an end of what they
had begun. But stricken with much horror,
and compassion hereof, having staunched his
blood, and bound up the wound, which was but
light, they caused him briefly to relate his sto-
ry, wherein they understood hee had heretofore
beene a brave Soldier, and borne armes in *Thrace*
vnder one called *Mammuchan* whom hee much
commended. That after his death he had tra-
velled into many countries, and that being taken
by chance, he was sold to give matter of pastime
to the people in a combat with savage beasts, or
to serve as a sacrifice for some Idol. That being
fallen into the hands of the sacrificers of *Irmin-*
ful, hee was led along to the altar with a great
number of other prisoners to bee sacrificed, but
that hee was saved by the helpe of a friend, who
had done him this good office, and that expect-
ing the opportunity of imbarquing on the *Ger-*
man sea, he was enforced to wander up and down
in the Forrests like a poore Wolfe, not daring to
trust any man, so much hee feared to be taken a-
gayne, and to bee led backe to the place where-
into he no more would willingly re-enter; then
into his mothers wombe: For hee added that
cruelly to behold the Idol of *Irminful*, and the
bloody sacrifices made at his altars, where men;
and children were massacred, was so hideous a
spectacle, as it was able to teare out of the body
a soule which stucke lesse to the flesh, then did
his.

C. 3

More

Arrivall of
certaine Gen-
tlemen for
the deliver-
ance of *Iacinto*.

An accident
of a prisoner.

Moreover he told them there was a generall bruit; that the next day a very solemne sacrifice should bee made of a youth of a noble house; which was exceeding much deplored. These gallants were hereupon greatly pricked on with a spurre of glory: and made a resolution to set him at liberty. But this man, who considered them as handsome young men, and of great hope; much dissuaded this enterprize which hee iudged to have in it most certaine perill, and a most uncertaine victory: but they seeming to make little account of his reasons, he added, they were not onely to fight against men, but savage beasts which kept centinel about this profane *Irminful*; and that Lyons made not any difference between the flesh of Peasants, and gentlemen. But that which was able to stay the most adventurous; more enflamed the young valour of these brave Warriors, in such sort, that they retiring into a poore Cabin which this Soldier shewed them; there to passe the night: they concluded to determine the matter the next morning.

This proiect seemed to them not rash at all; for they imagined they had nothing to doe, but to force an assembly of Idol-Priests, assisted by certaine guards (wretched enough,) and that, were they all done; they had sufficient intelligence with the Nobility of the Country to giue order for their safety.

The Sun seemed to them on that day too tardy, such haste made they to enter into the Lift: but as they cast their eyes on every side in expectation

Preparation
for sacrifice.

station of this goodly spectacle, they as farre off beheld all the preparation of the sacrifice which came out of the Castle to enter into the Forrest. All this much rather resembled some assembly of Sorcerers, then any pompe or ceremony of religion.

Certaine Children of an ill aspect marched before, and were cloathed in blacke Cassocks, carrying some of them Torchcs, others performing-pans in their hands: After came a sacrificer, who held a round bason full of water, thereby to notifie one of the most necessary elements, Then two other bare on their shoulders a little altar of silver, wherein there were crosse-barrcs which discovered the holy fire within.

The poore *Irminful* destined to this office so magically, was in the midst, and shewed in his carriage a countenance confident enough. They had clothed him with a garment of white sattin, and set on his head a Coronet of flowers, which made him appear amongst these ministers of *Irminful*, as the day-star over the shades of night. Behind him a man vested with a loose garment of fine linnen without sleeves, shewed a naked sword, which was to cut off the head of this miserable sacrifice.

Two or three paces behind appeared the shee Priest *Hildegardis*, endowed with an exquisite beauty, shee on that day being adorned with a garment all over tissued with rich embroderies, her haire discheveled, and the top of her head crowned with a little myter: she also caried a

great silver charger with golden Scyzers to cut off the tops of his haire whom they were to sacrifice: When the rayes of the Sun reflected on the golden tresses, and the glosse of her garment, seemed as a starre crowned with lights: but otherwise she walked along with a carelesse pace, and a dejected countenance, which sufficiently witnessed the horror her heart conceived at these hatefull sacrifices. Then marched the high Priest with a most awfull aspect, attended by a very great number of bloody Priests, who were to have a share in this hideous office.

2a int' mistaken
away.

The gallants putting themselves in ambush, failed not very seasonably to fall like Eagles vpon their prey, and to use force to take the young man away: Wherevpon certaine of the guards which encompassed the high Priest for the safety of the sacrifice, made a shew of resistance: but finding themselves from the beginning of the Combat so roughly handled, that some armes were seene to fly off, they retired being as sparing of their owne blood, as prodigall of the innocents. Hereupon confusion fell aswell in their hearts, as into the order of this direfull procession, every one from thence forward thinking rather to save his life by the helpe of his feet, then to accomplish his superstition. The matter had beene dispatched, had it not beene that these entaged Priests threw themselves on the sacrifice, crying out, and yelling in a most hideous manner. But being not able to resist the valour of these two generous Lions, the high Priest

Priest very cunningly told them they should get no honour by taking this young man from them in such a manner, but if they desired to be victorious in a brave warfare: they ought according to the custome of the Countrey to enter into combat with the wild beasts which guarded the Forrest of the god. The gallants who feared lest pressing any further they might stifle the little *Iacintus* in their hands, and having an ardent desire not to refuse any occasion which might honour their armes, they freely accepted the conditions, so that the battell with beasts was concluded on, and deferred but till after Dinner: It was an exercise so ordinary with this Nation, that some were found, who voluntarily sold themselves to give the people this contentment: some others hastned thereunto thorough a furious ambition of glory, not considering the danger.

The bruit thereof being spread abroad, the Lists were encompassed with a great number of spectators, who were infinitely delighted to behold the perill of those strangers, in the safety of their owne persons. The high Priest had his seat in a very eminent place, and on the other side *Hildegardis* appeared among the Ladies, as a rich Diamond amidst counterfeit stones: Shee began from the first encounter to entertaine a great opinion of the worth of these two gallants. But when she saw the braue *Ischyron* to leape confidently into the List, and to expect with a stable foot the dangers, which others could not behold

D

with-

without trembling: even then she felt most tender affections of his person, and there were evidently observed during all this spectacle divers alterations of her countenance, which one while took the scarlet tincture, presently became pale: and straight she lifted up her eyes towards heaven, in such manner that she felt a fierce combat in her selfe, for him, whom she had never known. First of all, a huge Beare was let loose, who raising himselfe upon his feet, made a shew hee would grapple with *Ischyron*: but the excellent Champion declining the first seizure with a dexterous agility of body: thought this beast being very weake about the head, it were good to astonish him, which he did, when nimble leaping on him, and bestriding him as a horse, hee gave him many blowes, wherewith the Beare became so enraged, that hee many times ran up and downe the Amphitheater as swift as a tempest: whereupon loud out-cries were made on every side, the gallant finding himselfe assured of his feat, courageously pursued the beast, which utterly ashamed, hastned to hide himselfe in a corner of the List: no man being able to pricke him forward againe to undertake the like course.

An other beare was dispatched against *Faustine*, whom he knocked downe with a clubbe hee held in his right hand; a matter not difficult for his valour: since many Beares haue beene heretofore killed with blowes of the fist, by wraстlers in the *Roman* Amphitheater.

The high Priest extreemly offended, cryed

Out-

out a loud to the master of these Beasts to put out one of his fiercest Lions in the face of the Combatants, which made *Hildegardis* waxe pale through feare she conceived therat: This king of beasts shewed in the very beginning of the combat he had not much desire to assaile a man: For he long time stood a good distance off, with his eyes fixed on the ground, so that needs must *Ischyron* provoke him, which he did, throwing a little Iavelin at him to serve as an entrance into this perillous Duel: Then began hee to roare very loud, and beating his sides with his taile, ranne upon the gallant, who offered a Iavelin at him which hee had in his hand, but he avoiding the iron, flew upon the wood, which he rent, and pulled in pieces with his teeth, thundring out againe a hideous roare which cast astonishment among the spectators: The valorous *Ischyron* putting himselfe into a ready posture, drew his sword out of the scabbard, on which the beames of the Sun reflecting, made a lustre to sparkle very lively into the eyes of his adversary which at that time began to amaze him, and hee remembering hee had heard this beast bare part of his strength in his fight, rooke a cloake which hee then had wreathed about his arme: and unfolding it threw it very successfullly upon the eyes of the Lion, wherewith he found himselfe much disturbed: so that watching his advantage, hee transfixed his belly with his sword which made him fall downe, rowling and tumbling in his owne gore.

51

D 2

Vpon

Vpon this atchievement the clamours were redoubled throughout the Amphitheater, some crying out with ioy and applause, others for rage: but the high Priest, who at any price would have the life of these strangers, very vehemently declared to the people.

They had killed the nurslings of god, thorough a most insolent bravado: and that if they instantly revenged not his quarrell, nothing might bee expected all this whole yeere but dearths, ruines, and extreme desolations. As for himselfe, hee was satisfied with giving them advice, and that if these his counsels were not followed, hee at least washed his hands from the pollution of sacred blood, unworthily shed before their eyes.

The taking of
the gentle-
men.
Diodor. l. 4.

It is a strange thing, the motiues of superstition proceed to points of fury, such as one would hardly imagine. Wee know by the History of *Diodorus*, that a furious sedition was raised in *Egypt* for the death of a Cat, one of the Beasts sacred among those, which these Idolaters adored: and impossible it was otherwise to appease it, then by the murder of a Roman Soldier, who by chance gave the blow, not thinking thereon. Wherefore let no man esteeme it incredible, if the people enflamed by the orations of the high Priest for the revenge of a Beare, and a Lion, suddenly raised so desperate a sedition; that almost the whole Amphitheater, fell upon the poore Gentlemen, no man daring to afford them helpe, and there is no doubt but they had been torne

in

in peeces, had not the high Priest, who would husband his crimes, and drinke vengeance in full draughts, made a signe to reserve them to be sacrificed, yet did they not yeeld themselves, but with giving notice with their swords of the effects of their courage upon the confused heape of dead, and wounded, who fell at their feet, but being overwhelmed with a prodigious number of desperate men, who beset them on every side, needs must they yeeld to necessity: and stretch out those hands to fetters, which deserved palmes and crownes.

The History now transferreth us to recount an honourable passion of the virgin *Hildegardis*, towards these valiant prisoners, which we cannot omit without offering wrong to this discourse: nor can wee speake it but with much caution, therein rather seeking the instruction of our Readers, then their delight. If those who have consecrated their pens to the tickling of the eare, and vanity of an eloquent stile, had such an History in their hands, I am perswaded they would make many dishes of this action, and trumpet out worldly loves with conceptions, and imaginations like to those pearles which being corrupted in their birth, promise in the beginning an excellent substance, and produce nothing but winde: wee neither can, nor will be so affectedly fluent, having from our younger daies devoted our stile, as well as our soule to the Altars of purity. Let us be satisfied to observe a notable doctrine touching the diversitie of loves

An honour-
ble passion
Hildegardis.

Conchavum p
semata.

and sinceritie of true amities, to serve for a helpe and guide in that which wee here purpose to delineate.

Diversitie of
Loves.

The Soule according to the saying of ancients, is a shipp: the rowers thereof are loves, (as the noble *Maximus* of Tyre hath wittily observed,) and as among rowers there are very many conditions: for some are miserable slaves, who row of necessity, others doe it out of bravery, or vertue: as the incomparable King *S. Lewis*, who scorned not sometimes to take an oare in hand to row in stead of a mariner whilst he sent him to learne his Catechisme. So may we truly say, there are loves wholly carnall, base, and terrestriall, which absolutely adhere to slavery: others spirituall, noble, and worthy, which wee rather call by the name of amities.

All love hath this proper in it, it goeth, it saileth, and liveth out of it selfe in complacence of the thing beloved: but taketh notable differences according to the objects to which it adhereth. For the carnall, resembling *Noe's* Raven, is wholly confined to carrion, and ends in brutishnesse. The Spirituall tendeth to vertues, to perfections, to the lively images of honesty, which have in them contentments, and delights ineffable.

It is very true, this *Hildegardis*, who as yet lived in gentilisme, could not imprint foot-steps totally purified in these amities: yet was there nothing carnall and grosse in it, for shee felt her heart worthily entertained with the image of a great

great goodnesse, and equall worth, which she saw resplendent in these gallants, since they had freely exposed themselves to death for the preservation of a person, who according to the iudgment of all the world nothing concerned them, & had so bravely carried themselves in the field of battell. Behold the way wherein ordinarily spirituall amities insift, they begin by admiration of some excellency: which being a ray of the Divinitie striketh the understanding: and as the carnall is taken in the snare which the flesh stretcheth forth, so the spirituall eye is enflamed, and ravished with the object of a Spirituall beautie.

Proceeding
of Spirituall
amities.

This admiration is attended by another degree, which is the conformity of the will, with that good which is proposed unto it, causing the soule to begin to take fire, and force sparkes of desire to flie but in courtting that good, shee figures unto herselfe. Then it gaineth another degree, which is, that of shalpe and sweet complacence, pleasingly entertained with the thoughts of its object: one while in hope to possesse it, another while in feare to loose it: and with sundry other passions which accompanie this delectation, as yet painfull, and suffering: From complacence one is transported to a search, where love assumeth wings to flie to the bosome of its repose, therein imploying all possible meanes to content it selfe: and if it be favoured in its pursuit, it cometh to mutuall union of wills, of affections, good turnes, communi-

Divers agitations of mind
in Hildegardis.

cations, and presence from whence finally ariseth another complacence no longer laborious, and embroyled, but satisfied, and pleased in the fruition of its object. This poore mayd not thinking thereof, ranne thorough all these degrees in a very short time: For after her heart was surprized with admiration of the great and heroicke vertues of these yong warriors: she felt her faire soule infinitely transported to wish them well: and as shee saw their innocency unworthily oppressed under the Tyranny of the high Priest, so compassion comming to entermingle with admiration, they emulously blew those generous flames, with which her heart was enkindled. Then entred she into languors, which were neither soft, nor effeminate, into ardours sweet, and spritefull, which gave to her heart an operation perpetually labouring for accomplishment of the good shee proposed to her selfe. Shee was bent on this designe and resisted with animosity of imaginations, all the obstacles which feare did present her. It seemed to her, that should she lew thorough mountaynes, passe thorough thornes and burning serpents, rush among swords and launces, her happinesse would never bee too dearly purchased: She had but one desire, which was to dissolue her heart into him, who had so gloriously gained it.

When she returned from the Amphitheater to her lodging, she took a singular contentment to discourse with her selfe what had passed, and although the condition of affaires permitted not free-

freedom of speech, she notwithstanding sufficiently discovered her selfe more to incline to pity, then rigour: and if some one spake any word in favour of the prisoners, shee began to hold him in good esteeme, as a faithfull servant, and worthy instrument of her pretentions.

But when shee retired into her chamber to take some repose, (as solitude and night are proper to foster passions) that was the time those cares which were in the bottome of her soule, began to breake forth, and dilate themselves in a very long traine of confused and ill digested purposes.

All the combat which passed in the circuit of the Lists was renewed in the closure of her heart, till the brave *Ischyriom* returned into her thoughts one while how he chased the Beare, then how he overthrew the Lyon, sometime how hee was all covered over with sweat and bloud amongst the huge heapes of the dead, which fell under the valour of his victorious hands: But when she came to consider the fetters on his feet in this darke dungeon, and that shee reflected upon this infernall sacrifice wherein she was to bee employed in the destruction of the most lovely creature of the world; shee was engulfed in the horror and affrightment of her thoughts. The mournfull virgin a hundred and a hundred times detested the day which destined her to this abominable condition; she cursed to all the furies of Hell, both Priest, altars, and sacrifices to which shee had hitherto offered her service thorough a super-

perstition, which had therein as much infamy, as credulity.

It was the time, that all living creatures were involved in the veyle of night, and charmed with the naturall sweetnesse of sleepe, when the sad *Hildegardis* like a sick eie, did nothing but watch, weepe, and tremble for her wel-beloved : One while unable any longer to endure the disturbances of her bed, as if it had beene the cause of her cares, she walked up and downe her chamber like a ghost; sometimes shee opened the window, and seeing Heaven enameled with an infinite number of stars : shee said to herselfe; Amongst so many eyes which watch in this great Temple of God, is there not some one that undertakes the commission of the events of the world, which may command some ray to arise in the confusion of my affaires? Then remembring within her selfe the contentment of her fathers house, which she had tasted in her most innocent yeeres : her taking away, her fortune, her employment, the tedious yeeres, which saw her drenched in this miserable servitude; she breathed forth sighes, and moystened her bosome with teares, which seemed, ought to be without measure, as her evill was without remedy.

Sometime it came into her thoughts, that perhaps some divine power had sent these two young gallants for her deliverance, and that shee should not refuse the good fortune which now did (as it were) knocke at her dore, then instantly shee smiled at her owne imagination, and
thorough

thorough an infinite care she had to preserve her virginity perpetually inviolable : it seemed to her that her minde was too much employed on the image of her deare *Ischyron*; her young heart which had not learned to love any creature in this manner, doubted her first flames, and feared to trust her selfe with her owne secret.

Then she blamed her owne simplicity as too scrupulous, being perswaded shee ought not to resist the inspiration of so holy an amity, and that this fire was not unlike the rayes of the Sunne which enkindle the *Phoenix* his nest.

If in the agitation of her thoughts she strove to shut an eye; her repose was presently assailed with affrightments, and fantasies which figured unto her hideous images of her calamity: sometimes shee thought she saw her best beloved cut in peeces in this most enormous sacrifice, and that hee implored her aide with a dying voice : One while she brake prison with him, and found therein resistance that hindered her designs : an other while shee ranne thorough frightfull forests and wildernesses, in the company of her *Ischyron* : another while she sayled vpon seas full of Monsters, and Tempests, and in an instant, saw her selfe surprised by the high Priest, who reproached her with ingratitude, and infidelity : His menacing countenance pursued her as a shadow of hell, it shut her up in dungeons, it put fetters on her feet, and hands, it, in her opinion condemned her to dye in flames, and to serue for a spectacle of terrour to all those, who had ado-

red her as a Divinity. Amongst all these horrors shee had not any thought more sweet than death, which shee began to reflect on with an amorous eye, as the Haven of the perturbations of her minde. She perswaded her selfe, that who can no longer hope for ought, should feare nothing, and that the most undoubted remedy of all miseries was the extremity of those miseries, which ended in the last period of their violence, since the divine providence hath not made an immortall evill, for things mortall.

Hildegardis discovered her purpose to foster-Father Araspus.

So soone as shee saw the first rayes of daylight to breake forth, she went to seeke out her faithfull *Araspus*, who was at that time the only creature of the world, into whose heart she might powre forth her thoughts with full security: He was her foster father, bred up formerly in her fathers house, a man of extraction noble enough, witley, and couragious, no whit degenerating from his Nobility. Hee had ever bred the yong Mayd with unspeakable tenderesse, and being in her company when she was surprized, had put him selfe into defence, and received some wounds which caused him stil to cary notable characters of his loyalty. Afterwards hee being taken together with her by these theeves: they seeing the childe was in danger of death if shee lost the company of this man, thought it unfit to remove him from her. And he being very discreet, quickly got credit among the Barbarians, manning with much dexterity the safety and repose of his *Hildegardis*, untill such time as God sent some

some sayre occasion to worke her libertie.

Araspus then seeing her enter into his chamber, well perceived she was not in any good tune, and said unto her: *Daughter, what brings you hither? Hee who should behold your countenance would thinke your mind were full of discontent.* But she at that time laying aside all complements, and thinking of nothing but to empty her heart of what surcharged it: demaunded of him, whether hee had thoroughly observed all that passed in the matter of these gallants, and hee replying one must be without eyes, if they were not open to behold so prodigious valour. This word extremely pleased the faithfull Lover, and gave her occasion to enlarge upon their praise with discourses superlative enough, which she could not end, but with compassion of their misery: for she bitterly bewayled to see such eminent vertues under the knife of furies. But *Araspus* seeking to comfort her, and shewing that in a matter already passed we have no better remedy then forgetfulness, and in case of impossibility, no other power but the acknowledgement of our infirmities, she wide opened her heart, and said unto him,

Araspus, you know you have beene obliged to all our family, and by how many titles I may account you mine: Needs must I confesse, since my misfortune hath enthralled mee with captivity, I have ever cast an eye on you, as an Angel-guardian appointed by the gods for my safety. I have made you the depository of all my crosses, counsels, all my thoughts: and if in such confusion of affaires, I

have received any hope, I no sooner felt it bud in my hart, but have beene willing to make it bloome in your bosome. You are not ignorant that since my captivity I have lived on gall and teares, nor have found anything else then thornes in an age, wherein Mayds of my condition use not to walke but on roses. How often have you seene mee in the accesles of sorrow, so violent, as they were able to rend my soule forth, if my good Genius had not preserved it for a more prosperous fortune: you used to tell mee I must be patient, and that a happy day would come which should breake my fetters, and wipe away all my teares. Now know (my deare Araspus) that day is come, that if I once neglect my happinesse, it will passe away, nor ever shall I againe so much as touch the tips of its wings. It is most undoubted that Heaven taking some pittie on my grieffe, hath sent us these two gentlemen, of whose strength and valour you have had testimony enough, wherefore I am resolved by some way or other to set them at liberty, and suffer them to take mee from hence, that so I may be restored to my Fathers house. This is a plot which cannot be condemned by any, who have not utterly abandoned humane affection.

And if you alleage, you therein finde very many difficulties; I answer, good things are not otherwise compassed: All must be hazarded to gaine all, at the worst I have nothing to loose, but a most miserable life. If you will not expose your selfe to perill in this affaire: at least deny mee not your counsell. The substance of it I put not into deliberation, I onely aske what course wee must hold in the execution.

Araspus was much amazed to understand the bold

bold proiect of this spirit, which had never beene unfolded in such manner, and assuredly iudged this cogitation had gayned so deepe roots in her heart, that it would be a matter very difficult to oppose her resolutions. Notwithstanding he replied: (Most deare daughter) it were superfluous to entertaine you with discourse of the services I have dedicated to your noble Family: yea, much lesse on the powerfull and ardent affections which transport me to desire your liberty, wherein I behold mine owne engaged:

Beleeve mee (sweet creature) you ill desire the best thing in the world, and by making an attempt unseasonably, you ruine all your endeavours for the future. You will not (as far as I can perceive) descend from your prison, but by precipitation, and once to preserve your selfe contrary to the rules of prudence, you reioyce to undoe your selfe for ever, by the wayes of temerity. All that, which ordinarily is used to destroy good affaires, is it which now you employ to make yours successfull Passion, Disorder, Hast, Precipitation, hold counsell in your young heart, whilst reason is exiled: You speake of setting these two young Gentlemen at libertie: how would you give that to others, which you have not your selfe? Is there not a gaoler at the gates of these prisons? Are there not guards in the Castle? Are there not centinels who watch on all sides? And were all of them fast asleepe, what meanes will there be to deceive a Priest who hath Argos eyes perpetually open upon your person: nay, should you break two iron gates, three others would make resistance. This whole Castle is (as it were) nothing but a continuall prison, wherein the birds of the ayre would have enough to doe to save themselves? But

if it once happen you bee surprized in the act, (of which there are very strong apparances) you thrust your selfe into hazard, either to bee burnt alive, or to involve your whole life in the deepest miseries which may bee imagined. But (daughter) had you all you could desire to your hearts wish: can you thinke it were fit to put your selfe into the hands of these young strangers, who for the most part have no more fidelity then the sea, and minds? Remember, you hitherto have preserved the precious treasure of virginity, wherein the lawes of the Countrey have infinitely favoured you, and that there needs but one houre to loose that in peace, which hath been maintained by ten yeeres warre. This vertue (if you know it not) is all of glasse, one unadvised touch of the finger, is of power to breake it in the brightest splendor of its lustre.

Behold your selfe now in an estate wherein you have gained reputation, and honours are done you as to a Divinity: Let time sweetly slide away, and expect till the fruit be ripe, which of it selfe will fall. We heare the standards of Charlemaign the prime Monarch of the world, menace this Countrey: what know you whether heaven have not put your freedome and happinesse into his hands. But (deare and most honoured Lady) if you have heretofore made some account of my words, at this time despise not my teares. Reeld your selfe up to reason, so to render you to your selfe. I have ever heard it sayd, that the counsels of youth have much promptnesse, but repentance which followes them, doth likewise finde them out with ready wing: and never leaves them, but with leaden feet.

This Oration strengthened with wisdom, and

and affection, ought to have made a powerfull impression on the heart of a vestall: But we must affirme it is one of the greatest miracles in the world to make a creature of this sexe, which hath given admittance to some violent passion, freely to doe homage to a truth acknowledged.

Affections are oft-times as easily put on, as a shirt, but if we speake of dispoyling them, it is ^{Sticking passions,} found they sticke much closer then the skinne. Should you alleage a thousand reasons to a soule surprized with selfe-love, you shall gaine but this one conclusion: *I know what I have to doe.*

Yea it hath beene many times observed in the experiments of humane life, that persons who make profession of a life most eminent, and to be purified, and refined in devotion, and the knowledge of things divine, if they be not fore-armed with profound humility, doe eagerly sticke to their owne opinion, nay certainly you shall find of them, who after they have overcome divels, become divels to themselves. Hildegardis was in an age, and a degree wherein the words of this good man had no longer that effect which they formerly had in her education. ^{Proper judgment to be feared in Devotion.}

It is strange to see how soone lovers and sicke folkes become angry: shee so with-stood his advice, that she doubted not to say to poore Araspus. ^{Prudence of Araspus.} That either hee was a coward, or a Traytor to her fortune: and that notwithstanding all this discourse, shee was resolved either to flie, or die. Hee, who saw this spirit like to a swolne sea, thought it was but to loose words to speak in so impetuous

a storme of passion: but not wholly to disengage her from his counsell, yeelding to the time hee very gently said, wee must then endeavour to handle this businesse with a soft touch, and to discover no part hereof to any, who is not worthy of much trust: for oftentimes too many Physicians, and counsellors overthrow sicke bodies, and doubtfull causes: So much reioyced she in this consent, that instantly casting her selfe about his necke, she embraced him, craving pardon, and promising that all this designe should proceed according to his intentions, that he alone should dispose all things necessary for their departure: and shee her selfe undertake the rest.

It is most true, her credit was not small, for besides that these Barbarians honoured this Princess of virgins, whom they served in the Temple as a Divinity, *Hildegardis* by her sweet disposition, and obliging courtesies in the space of Fourteene or Fifteene years, had with ease gained good servants, who shee thought would not faile her at her need: shee likewise had so absolute a power to visit prisons, to enter into dungeons, and many times at her request to enlarge prisoners, as it seemed to promise her much facility in a project, which was otherwise impossible: It also happened very fortunately, that the execution of offenders was put off till another day, for certaine customes of antiquity, and religion, that are strong chaines among people, and which gave her full scope to accomplish her desires.

Wee daily see among many occurrents of affaires,

fares, that to be verified, which an ancient Author said, who having made a large recitall of all the naturall armes which God giveth creatures: he affirms a woman eminently hath them all, and that there is neither fire, nor sword, which yeeldeth not either to beauty, or cunning wyles, which with them are very frequent. She is able to walke thorough a Corps-du-guard, to pierce Rockes, and to seat her selfe in places, where nothing can penetrate, but lightning. *Hildegardis* so managed her businesse in a short time, that a hundred iron gates were all-most ready to fly open at her command.

Shee having disposed so many affections to her service, failed not to visite the prisoners, whom she knew naturally, much to desire their liberty. Shee went about mid-night into the dungeon, accompanied only with a trusty maid-servant, and a page, who bare a Torch before them: The poore gentlemen extremely weary with the labours of the former day, and who after so great a perplexity of thoughts, began to sleep upon their sadnesse, hearing the great dore to open with a confused noise: they suddenly awakened, but when they beheld this heavenly face which promised more day-light to their affaires, then the torch could afford to their eyes, it seemed unto them some Divinity favourable to their affections, was descended into the dungeon to comfort them: but perceiving it was the she-Priest of the Temple, which had charge to attend the sacrifices, they were somewhat astoni-

Hildegardis visiteth the prisoners.

shed : But the generous *Iſchyron* cried out aloud, (*Madame*) *what is the matter, come you then to leade us out to butchery ?* Shee desirous to sound them, answered, (*Sir,*) *trouble not your selfe, but as you have fought valiantly, dispose your selves to die bravely.* To which he replied, he was already thoroughly prepared, and asked her if it were she must do the deed ? To which she answered : That never had she learned the trade to cut mens throats, but that she was onely to assist in the sacrifice : and to cut off the tipps of the vi× times haire, to throw the first fruits into the flames.

I, at the least render thanks to my fortune (*saith Faustin*) that we are fallen into so good a hand : and that since wee must needes die, our death shall be honoured with the eyes of such a beauty. Vpon this *Hildegardis* felt her heart surprized, and stood some distance of time without speaking one word : casting her eyes on the yong *Iacinthus*, kept in the same dungeon : and who notwithstanding the light and voice still slept securely. Behold (*saith Iſchyron*) how this child doth allie the brother to the sister, that is, sleepe to death ? *Why should wee so much feare death, since to speake truly it is (as it were) nothing else but to performe once for all, what Iacinthus now doth, and what wee daily doe many times.* Then turning him selfe with a smiling countenance to the vestall, (*Madame*) *saith he should wee dare to hope a favour from you, we would not beg life : For wee know wee are accounted in the number of the most wretched sacrifices, and that the people must be* appeased.

appeased by our death : Doe then but save this little innocent, pardon the tenderneſſe of his age, take pity on the sorrow of his father : verely we may vaunt even in these dungeons, hee is our deare conquest, and that we have purchased him in a sharpe combat, at the price of our blood : which causeth his death to afflict us more sensibly then our owne.

At this word *Hildegardis* breathed foorth a deepe sigh, which shee notwithstanding fought to smother : yet turning to her companion, she said,

Verely this heart is truly generous, what could hee doe more, should hee pleade his brothers cause ? Behold what contempt of death, what resolution ? *It is fittest for such to live, since they so well know how to use life.*

Therevpon drawing nere vnto him, (*Sir said shee,*) Doe me the honour to tell me your name, and what you are : He replied there needed in him for sacrifice, but body and soule, as for his name, it served for no other use. *That all which miserable men can doe, is wisely to conceale themselves, and that among disasters the most secret were ever the best for generous soules.* This answer more enkindled the curiosity of the Lady to enquire after that, which he was willing to dissemble, so that seeing him selfe pressed on all sides, he said, (*Madame*) I am called *Iſchyron* since you must needs know it, and I intreat you to thinke, I doe not now begin to fight with Monsters, for my whole life resembleth those pieces of Tapistry, where

Dragons are scene among golden apples; It is a perpetuall web of miseries, and glories; there was never any thing so various: I have beene told I sprang from regall blood, but being very young, and unknowne, was stolne away by Pirates, and then recovered againe by shepherds; whereof *Thoas*, the most eminent among them, was pleased to breed mee with his owne sonne *Fauslin* here present; with whom I have vowed a most faithfull and strict amity: After that, I had a vehement desire to travell all the world over with him, and to make enquiry into my birth, which I have hitherto done: nor is there any place of fame in the habitable world, to which in this my youth I have not travelled, and ennobled it with some conquest: wee together have scene above a hundred times the gates of death wide open to receive us; but still our good *Genius* found some way for our deliverance, untill now I see no helpe at all: verely in my opinion, death alone must shew mee the place, where my parents are.

He cut off these words very short, unwilling to seeme either vaine-glorious in the recitall of his owne adventures, or suppliant to purchase life by the history of his travels: But shee who considered these discourses, like unto Pictures which tell more then they expresse: not being able any longer to dissemble her heart, which shee seemed to distill with her teares, having broken some very deepe sobs, said unto him,

Worthy sir, and friend: God hath not created me

me a rooke to be insensible of humane miseries: I plainly see your achievements very neere approach the fortunes of our house, and it seemes the web of our destinies hath passed thorough the one, and the same hand: For my father had a sonne taken from him when he was very young; a while after the death of his wife, (my thrice honoured Mother) which drenched him into so deepe sorrow, that thorough griefe he expected death. Hee notwithstanding comforted himselfe in me, beholding me in most innocent yeeres, of a nature very cheerefull: and doubted not but that I in time might bring him a sonne, on whom he might repose his decaying age. But who is able to penetrate the turnes, and winding wayes of this great Laborinth of time: and the employments of worldly affaires: In a short space I was snatched from him by a notorious thoft; leaving him with a childe yet in the Cradle, and after many adventures, I have scene my selfe confined to this place of Massacres, to become the most unfortunate creature of the World.

But now that I may speake vnto you with an open heart, I every moment die; and each day a thousand times abhor my wretched life, captived vnder the most infamous tyranny, may happen to a creature of my condition. Wherefore (most heroicke and generous gentlemen) I coniure you by your inviolable friendship, your adventures, your danger, and mine; take mee from hence, to restore me to the house of my Father.

Save your owne lives to preserve mine; and think not you atchieve a slight conquest in redeeming your owne selves, and making mee a paterne of your triumph, for perhaps it may proove one of the most glorious acts, which the Sun enlighteneth, or the earth sustaineth.

Ischyrius well perceived shee had taken fire, and that she spake in a good tone; since she seasoned every word with her teares: Notwithstanding to make her give more lustre to this discourse, he said unto her; Madame, it is to make triall of us, and to sound if in these images of death wee bee capable of vaine hopes? If you wished us so well, as your words witness, you might finde men fit enough to yeeld you true service. How (*Sir*) replyeth shee, doe yee thinke these words which I moisten with the waters of mine eyes, are counterfeit? I command in this place, and have absolute power to set you all at liberty, to mount you on horsebacke, to arme you, so that you employ the sword which I will put into your hands, for my safety. I use not to entertaine any man with dreames, and illusions; I am the daughter of a Prince, and my father commandeth over a large Territory. Onely make unto me a religious, and solemne oath, that you will deliver me with all honour, and integrity into the Kingdome of *Denmarke*, in such a place as I will direct you; and beleeeve me my father shall not bee ungratefull; nay, nor prove unable to requite your good office.

The brave *Ischyrius* became wholly ravished with

with such goodnesse, and very faithfully protested to her all she desired. Thereupon she caused their irons to be stricken off, and appointed the houre of their departure, which was to be the same night. Behold hopes in flowre, the most sweet and charming of the world: but they were sodainly blasted by a furious storm of haile.

There was a certaine Damsell among the virgins of the Temple called *Geronda*, of an ill disposition, and a cunning wit; who for a long time, had sought meanes to satisfie her malice, she conceived against the poore *Hildegardis*: and this occasion seemed unto her the most happy opportunity, which might bee found for her ends. It is a strange thing, how the most fervent friendships of the world, oftentimes degenerate into the vehementst enmities: and that the most desperate hatreds are such as spring from love ill managed. There are certaine bodies ill disposed (*say Physicians*) that quickly putrifie in balme; which is made to hinder corruption, so are their hearts which draw corruption from love; from whence they should derive immortality.

These two virgins had been bred together from their most tender yeeres; and were so straightly linked in amity that they had but one heart betweene them. *Geronda* sprang from one of the best families of the Countrey; being placed in this Castle of *Trinsful*, to bee trayned up with the virgins; and seeing shee came at the same time, when the young *Hildegardis* was brought

Hildegardis
betrayed.

What worldly
amities are.

thither; she was from her child-hood so taken, with her worthy disposition; that shee neither had contentment, nor life; but in her conversation. The beame doth not more accompany the Sunne, nor the shadow the body, then these two creatures esteemed one another; they equally shared all their ioyes, and discontents, all their affaires, all their recreations, and seemed willing to dissolue their hearts, as one would melt one peece of waxe into another.

Behold, there is a certaine malignity in humane things, which so handleth the matter, that they never are so neere declining, as when they arrive at the highest period of their happinesse: nay, the same is observed in the loves of the world, which insensibly wither away, when they are mounted to the highest point of the contentments which nature can expect. The great fervours of these two companions changed first into a coldnesse; from coldnesse, into distaste; from distaste into aversion; from aversion into enmity. It is true the spirit of *Hildegardis* was too free and generous to give occasion that such effects should grow from her: but the other was double, crafty, malicious, ayming at particular ends; and walked in the way of not loving any body; in that she was too much fixed on the loue of her selfe. These factions began by petty jealousies, which in that sexe are very frequent. For many with passion desire to be singularly beloved, and courted; thinking a great affront is put upon them, when they are set in the num-

number of things indifferent. The worthy and eminent quallities, which our *Hildegardis* received from nature, as a dowry: and comming to sprout with yeeres, as flowers which spread themselves to the rayes of the Sunne, was the cause that courtships, services, and admirations seemed onely to be made for her. *Geronda*, who was entertained in her affection, thought to divide her happinesse with her, as she did her heart: grew very angry to see her too much courted, and thought the honour done to her companion, turned to her disadvantage. From this jealousy, envie was created, which discoloured her face, cast poyson into her veynes; withered her up alive: and made her to behold all the prosperities of this admirable mayd with the same eye, the Owle doth the Sunne.

When for merit she was chosen out to be the Princeesse of virgins; this envious heart was wounded to the quicke at this election, and spared not to condemne her discretion, and carriage: raising a great storme of fruitlesse words, like to a cloud, which growne big with flames and tempest, cracks it selfe in vaine upon the top of the highest rockes.

It happened the innocent *Hildegardis*, who endeavoured to cure this envenomed spirit; having discovered some passages, where-into shee very far had proceeded, reproached her with it, which in the proud spirit of the other, not able so easily to digest it, bred a mortall hatred, which never ceased to hatch the vengeance in her bosom, that

was in the end discovered in this mischievous occasion. It is evidently to be seen in all this proceeding, that affections which are truly naturall, not speaking of the fire, which enflameth Angels in heaven, and the most purified hearts on earth, are clouds without water; which rent asunder with the least shooke, and bring nothing forth, but winde.

Amity in what
sex most con-
stant.

I have seen some who have taken much paines to decide in what sexe the most constant amities may be found; nor am I ignorant that divers Ladies of honour have by all meanes endeavoured to draw the palme of victory to their side, (as we have seene examples very singular of most exact fidelity in that sexe) witnesse the Princess *Blanch*, who despising the love of *Asoline*, that sought her (though she were a captive) escaped the hands of Soldiers, that she might hasten to breathe out her life on the Tombe of her Husband, to whom she at first had resigned her heart.

On the other part, we may likewise produce an infinite number of men, who have done wonders unheard of, and not to be imagined in matter of amity; as that *Dandamis* (of whom *Lucan* speaketh) who passed over a huge River by swimming among haile stormes of Tartarian arrowes, which showed upon him, that hee might goe to the succour of his friend imprisoned, and they demanding his eyes for ransom, hee most freely pulled them out, and deliveted them up, giving by this blindnes, incomparable lights to amity.

We

Wee will not conclude in one History, that which requireth a long treatise, but passing on, tell you, that if wee consider the loue of many men of the world, wee shall finde they love brutishly; begin fervently, proceed with fury, and end with ingratitude. Women also considered in the infirmities of nature; they being full of imaginations above all the creatures of the world (said an ancient) have beene transported, and have entertained affections very variable, easily sticking on all sorts of obiects; and suffering themselves to be surpris'd with apparances, to be ensnared with novelties; to grow passionate at offences, and to be transported with distaste, in such manner, that one may rest assured; there are no constant friendships, but those which are honest, and watered with the sources of grace; from which this *Geronda* being alienated, turned all her affections into poyson.

That which furthered her passion was, that a certaine man named *Gandolphus*, in whom *Hildegardis* had heretofore reposed much confidence in the manage of her affaires, perceiving what she went about; whether moved that he was not called to this counsell, and desirous to secure himselfe whatsoever should happen, or whether he were in love with *Geronda*, whose affection he might pretend unto (these virgins being not tyed to perpetuall chastity) went thorough unspeakable indiscretion to tell all to this subtil creature: well manifesting by his practises, the truth of the saying of that ancient, who affirmed

Plin. l. 7. c. 1.
velocitas cogitationum, animi celestias, et in mij vaictas iniformes notas imprimi.

apere, et amare
ix Deo concit
ur. Publ. Syrus.

that to be wife, and in love together is more then gods can doe. *Geronda* extending this relation to the measure of her hatred, addeth that *Hildegardis* was resolved to deliver the Cittadell to the enemy, to ruine the authority of high Priests, to kill the Soldiers, to put the lives and fortunes of all the Citizens into rapine; whereof she very speedily gave intelligence to the Castle, discovering all the circumstances shee had newly learned.

surprise of
Hildegardis.

The high Priest having received notice of that which was intended, came himselfe in person to the Prison, attended by his gards, where he found *Hildegardis* at the doore, with the prisoners unfettered: *What have we here to doe* (daughter, saith he) *and what game have you now in hand?* The poore Maid wished at that time the Earth would open under her feet, even to the *Abyse*, so much was she oppressed with griefe, and confusion. Notwithstanding being very discreet, she in such a surprisall forgot not the subtilties of her sexe: for she protested that by the duty of her charge, shee came to sound these prisoners, of purpose to observe whither they were pure, and perfect enough to bee sacrificed, but that by relation of their lives she found they were so despicable, and forsaken vagabonds, that it were but to put a scorne upon the great *Irminsul*, to yeeld such an oblation: And as for the fetters taken from them, they had begged to get this release, so to gaine one houre of repose, which she had granted them, under a good and sure guard. The high Priest cri-

ed out aloud hereupon. *Behold a shamelesse creature, shall wee then beleeeve that she is a virgin?* It is the golden lockes of this young stranger, that hath woven nets for her profane heart; It is those eyes, which have enkindled so many flames in her affections, and made her put on a resolution to to forsake god and his Temple, to follow an adulterer. Shee very sensible of reproach in the point of honour, entred upon his speech into a desperate mood; calling the high Priest Hypocrite, Ravisher, Bloud-sucker, crafty cheater, with all the iniurious words which passion could suggest: Whereupon hee caused her to be layd hold on with her trusty friend, and to be put into a dungeon apart: loading the prisoners with more irons, and changing the guards.

The miserable *Ischyron* forgetting his prison, and chaines, sighed out all the rest of the night for his dearest *Hildegardis*; he complained, that it being once in his power to die, hee would needs live to the prejudice of a soule so precious: he asked a hundred bodies of the divine providence to suffer in a thousand and a thousand members, if it were possible; and to satisfie the cruelty of these *Tartarians*, so they would spare her, who (it seemed to him) was worthy to survive all ages.

The next morning a bruit was spred thoroughout all the Towne, that the Vestall had a purpose to betray the Temple; that she was in prison; and that they went about to proceed against her. And verily the high Priest; who for a

Passions of
the high Priest

long time observed some coldnesse in her, and had lately beene so touched to the quicke, was resolved to satisfie his passion, under colour of service of the gods, and to ruine this poore maid, to subrogate another in her place; whom he thought would prove more plyant to his commaunds. For this cause he called together an assembly of Priests, Iudges, and Magistrates, whereof divers had already sold themselves, to become the instruments of his vengeance; Hee likewise willed the mournfull *Hildegardis* to be brought forth in the quality of an offender, she having manacles on her hands, which made her a spectacle of pitty to all those who had seene her tryumphant in the glorious List of Honors rendered her by this Nation.

When they went about to handle the question of the fact; and that they most severely interrogated hereupon all which had passed the generous Maid; who resolved never to begge life with words unworthy the greatnesse of her courage, confidently said before all the assembly,

(Sirs,) There needeth neither flames, nor tortures to evill from me the truth, whereof I have ever made so singular an account; and which I would not in any sort falsifie, though with the hazard of my life. I confesse my selfe to have deserved death for two crimes, whereof the first is, That I have lived in this place longer than was fit for an innocent; and much more then was expedient for a miserable creature: I should have done that sooner which I performed too late: but the

fear

fear to die once ought not still to have extended my unhappinesse so farre, as to make me die daily.

The second crime I have committed, is to have so ill mannaged a glorious action; so that now to day my intentions, and thoughts must be accused, which ought never to have been knowne before the execution of my purposes: if heaven had afforded mee more happinesse, or them fidelity, who most basely have discovered my counsels.

Behold, all which burdeneth my conscience, and which makes mee hate the life I have so ill emplyed. As for the rest of the accusations, they are built on so slight foundations, that as mine enemies cannot propase them without confusion; so may not I refuse them, without arrogating to my selfe that glory, which I nor affect nor. Have I not (I pray) committed a goodly crime in desiring liberty, and studying a lesson which publike voice teacheth us, which lawes approve, which all men practise, which nature disbateth so little Nightingales even in their cages? Had I beene taken in the wars, my unhappinesse would not have deprived me of my right, which is to seeke for the comfort of its being, to unloose the chaines of captivity; and to dissolve by vertue (as much as we may) the miseries of evill fortune. And who fears not that by a more iust reason, being taken from my fathers house, (a Prince illustrious) by a most uniuert and thrice unfortunate attempt; and being confined in a place of distress, and to doo a worke, which is suitable to none but slaves, thus I assay by all the means I can to free my selfe from a bondage, where when I have lost all I may hazard, I must daily also forsake mine owne innocency.

*Quicquid in fo-
minam commit-
tunt, si uirgo su-
rit dupliciter
componatur. In
codi legum anti-
quarum.*

Consult (I beseech you) with the Saxon Lawes which you taught mee, and you therein shall finde most expresse penalties decreed against those, who ravish women, wherein you also have made a notable distinction in favour of Maidens, desirous that such as shall practise in this sort against their persons, should be doubly punished. It is an admirable thing to behold how you destroy with one hand, that which you build with the other, and how you publish lawes, which at this time seeme not to be made for any other purpose, but to condemne your own actions.

But I ought to content my selfe (saith one) with my liberty, and not breake prison to enlarge others. To that I answer, they were the instruments of my designs, and being tyed to my interests, they were necessarily to waite on the condition of my fortune. I answer their desertion was most impious and unjust: and not to be tolerated by a soule, that hath any least sparke of zeale to religion, or love to equity: For if it bee now a fit time to speake truth, since the plot is laid not to spare my life, who can approue these sacrifices of humane blood, unlesse hee will proclaime open warre against nature?

The wisest among you confesse, God is a spirit most pure, and most independent on matter, and shall we therefore thinke wee must sacrifice bodies unto him? would we haue him flie up and donne like a vulture to the massacres of men? would we haue him sucke blood, like flies? Is not this to entertaine thoughts most unworthy of the Diuinity, and were it not better to bee wholly ignorant of the gods, then to know them in this manner?

The

The most ancient Divine lawes (which you have daily in your hand) teach us that God is the Father of nature, and that he produced man, making use of himselfe for a modell: how can we then thinke he will be pleased in the destruction of the most perfect peece of his workes; and that he hath lesse affection towards a living man, who beareth so noble characters of his glory, then a wretched artificer would haue for an Idol, made by his owne hands?

It will be answered, these bloody sacrifices are ordained by the lawes of the countrey: But is there a Civil law, which ought to preiudice the great, and infallible law of nature, which commandeth us to love our like, the law of Nations, which decreeth to entertaine strangers with all courtesie; the policy of humane conuersation, which willet us to observe covenants, and promises? Did you not give these strangers assurance to afford them life; and the liberty of young Iacintus, if they overcame Lions, and Beares, which you breed up for the slaughter of men? Why then after so many acts of valour, which draw admiration from the most stupid, love from the most unnaturall, will you crush them under their proper triumphs?

These are the ruines, wherein I wish to bee buried, and since there onely needs my death to give you full satisfaction of your designe; I now to day most willingly die; having already lived but too long, at least by this day, this most unhappy day which hath made me to be presented before your eyes bound with chaynes that have neuer hitherto bene employed; but on the bodies of rascals: It is humanity you should afford a poore stranger, succour is due to an Orphan, cour-
teous

tear usage ought to waite on the daughter of a King, may which I more highly value, an unspotted virgin. Poverty (no doubt) will much honour you, so to have treated my sexe, so to have paid the services I have done you the space of fourteene yeeres, and with such indignities to have drowned my virginity in my blood; which I himerto most charily preserved. Perhaps it may fall out; we shall not bee so forsaken both of heaven and earth; but that a bright day may enlighten my innocency: and powerfull armes may come to search into my ashes, to finde out crush there buried.

Her heart was surprized at these last words, and ere they were aware, shee drew teares from many there present, who quickly found what King a mouth may haue in it, which distilleth honey from lips of roses. Beauty persecuted commonly raiseth as many advocates as there are enemies of vertue; that so they may seeme friends of graces; and to favour all in a creature, enriched with natures blessings: But as it is a great fault to steale the eare from justice; to deliver the eye over to love; so it would be a notable stupidity, not to exercise compassion towards innocency afflicted, especially when it hath on its side, the armes of Truth, Eloquence, and Beauty, which ordinarily have predominance over the greatest affaires of the world.

Presently many of the counsell inclined to milder courses, & every one took that colour; which seemed to him the most fit to extenuate the fault which others sought to augment, that they might

Beauty persecuted.

might satisfie their revenge: Some said there ought pittie to bee taken of her sexe, others of her age: some that they must yeeld to nature, which would preserve its owne right; the rest that regard ought to be had, in so much as these projects, had not beene executed, and that lawes vied not to search with such rigour into intentions, which were not concluded with ill effects; that it was expedient to take all assurances possible for the future; but that there was no colour to punish with death an evill purpose, which passed away without the prejudice of any: In the end, some insisted much on her religious profession, ioyned to an inviolable virginity, and it was said, it would be a spectacle of an ill presage to deliver into the hands of a base executioner a body consecrated so many yeeres to altars; and which had preserved it selfe within the limits of so singular purity: and which was a thing rather to be amired then reprehended.

All this seemed very considerable to the most temperate spirits: but the high Priest, who of his owne nature was harsh, and felt himselfe touched to the quicke in this affaire, disposed all his counsels towards rigour.

(Sirs) said hee, if you have any feeling in you, reserve it for a god betrayed, a Temple polluted, for a religion prostituted at the will of Pirats, and not for a silly brazen face, who braveth us even in fetters. Had you no other proove to condemne her, but her owne apologie, you would be just enough to chastise an insolent creature, who

Non punitur
fellum si non se
quatur effectum

no longer having an heart for the gods, hath shewed herselfe shamelesse towards men. She speaks in chaines as if she were in Thrones, and if wee will beleve her, her discourse is more rationall then ours, much wiser then our lawes, more religious then our Temple, and more puissant then our gods. She will teach in lessons of piety, and justice; as if they were most proper in the mouth of her, who was never willing to know them, but so violate them; shee alleageth nature, against the Master of nature, shee dares maintaine shee did well to flie away, as if shee had been in a prison, nor in a Temple, bound, not with fetters of iron, but with the bonds of her vowe, and her owne promises framed and contrived by her proper lips, whilst shee enjoyed full liberty. If you will have nature prevaile against reason, there is not any crime for which sensuality findes not more excuses, then lawes can create punishments. It hath been too greivous an honour for her to be stolne away, thereby to make her revered here as a Divinity; nor is it strange that shee complaine of iniuries, since shee takes the most solid benefits in evill part.

It is her great zeale to holy things which moved her to set men at liberty, who by her owne confession are the most wretched, and forlorne creatures of the earth; and for this cause (forsooth) shee is pleased to play the Divine, condemning our lawes, and sacrifices, as if we were to give an account to a silly Maid, of the beliefs of our ancestors, which is common to us with so many other Nations: and as if it were a matter unjust to sacrifice offenders against justice, who are unworthy to live in the world, which they so often have polluted with their

their wickednesse. That shee no more accuseth our lawes, to excuse her passion; it is knowne well enough, love hath caused her, to attempt these goodly tricks. It is no wonder if shee betray a Temple, who hath betrayed her chastitie, and that shee separate her selfe from the gods, since shee hath separated, that from her body which ought to stick to the body, as fast as her soule. Yet is shee virgin enough, of whom it may be doubted, whether shee be a virgin or no. Is it not a goodly businesse for a Maid of a Family, to cause her selfe to be stolne away by men, who have in the whole world no greater innocency, then to debauch virgins? We found her in the night time shut up with young strangers, we know not what shee did, but if we consider what shee might have done: we can find no other proofes of her honour, then those we may derive from the lips of cheques and lovers, to whom shee hath given those hands which shee so many times hath offered up to altars; I here accuse not simple desires, I condemne most wicked effects, which neither sexe, nor age can excuse, which the gods avange, which religion condemneth, which lawes punish, and which can never be expiated, but by fire.

The chaste Maid seeing her selfe so sharply persecuted by the practises of the high Priest, in all that which shee held most pretious, cryed out aloud, her innocency was charged with a blacke, and most mischievous imposture: and since shee spake of fire, shee was very willing to handle hot iron before all the company, in witness of her virginity. This was a triall very ordinary among the Saxons: Hereupon the Counsell consenting thereto, a piece of iron red-hot was brought

Hildegardis pro-
ueth her virgi-
nity, Robert
Archbishop of
Canterbury said
the Saxons cal-
led this triall
in their lan-
guage Orde-
lem.

forth, which the couragious *Hildegardis* (lifting her eyes up to heaven,) grasped hard, nor burning, nor hurting her selfe at all; whereat many raised loud cries of admiration in favour of her, but the high Priest with an enraged voice pronounced she was a forcereffe, and did all this by art magick, in which he was seconded by this mercenary troupe of counsellors, who most basely complied with his passion. All protested they ought to condemn to flames an enemy of the gods, a Trayteresse, and a prostitute. And this unworthy high Priest, seeing many waver, addeth there ought no scruple to bee made of her profession whereof she was degraded, nor of her virginity, which shee had lost: that there were examples enow of *Romane* vestalls: and lastly that it was a soveraigne meanes to appease the gods: Yet notwithstanding it was concluded she should be sent backe againe to prison, that they might not precipitate any thing before a second audience.

Wee may see by this passage, that the iudgments of men are very divers; according to those motions they take from passion. There is no doubt but this triall by handling fire hath beene received into the ancient lawes of many people, and beene practised else-where by Christians with good effect. We know what the most illustrious Cardinal *Baronius* relateth, touching the Emperesse *Mary* daughter of the King of *Aragon*, and wife of *Otho* the third, who most ignobly having solicited a chaste Court-Lord to sinne, and seeing herselfe despised therein, ac-

cused the innocent man to have attempted her honour, and procured his head to bee chopped off by the decree of the Emperour her husband. But the wife of the dead man most confident of her husband's innocency; taking the head in her hand, went to the Emperour, as he was sitting on his seat of judgement, demanded justice for a death so tragically, and appealed to the triall of fire which shee touched without burning, and so perswaded *Otho*: that he caused the vnicaste creature to bee put to death, to wipe away the staine of bloud unworthily shed.

Notwithstanding as it is not lawfull to tempt God, nor to have recourse to things so extraordinary, so we cannot be ignorant, that such practises have been forbidden by the Canons of the Church, as it appeareth in the Counsell of *Lanzeran*, and in the decretalls, as well of *Alexander* the second, as *Stephan* the first, because besides other reasons which might bee alleaged, it is certaine evill spirits would easily make their ordinary wiles to slide here-into: Yet may wee with very good reason thinke such miracles which happened sometimes to *Gentiles*, proceeded from God in favour of justice; and I should conceive that as the Father of light gave the spirit of prophecy to the *Sybilles* in respect of their chastity (as *S. Hierome* testifieth,) so favouring the virginity of our *Hildegardis*, hee would have it resplendent, like a Carbuncle among flames.

But behold here a strange revolution of affaires, which caused bright splendors to arise

Revolution of
affaires.

Triall by fire,
what it is.

Bayle, tom. 3.
p. 101. d. 10.

Bayle, tom. 3.
p. 101. d. 10.

Bayle, tom. 3.
p. 101. d. 10.

Bayle, tom. 3.
p. 101. d. 10.

in thickest darknesse, and which afforded an assured Port in the most desperate shipwracks. I here appeale to curious wits, and aske of them, from whence comes it, that many times there happen in the lives of Mortals so great changes of fortune, and condition, that wee have scene men trampled under-foot, as durt in the streets; in an instant to take wings, and soare up to the Temple of honour, place themselves in the bosome of glory, exchange scaffolds prepared for their punishments into Theaters of magnificence, paines into pleasures, and all thornes into Crownes?

Chances from
whence they
come.

God forbid we should attribute to the stars or destiny, these Christian adventures which wee produce: For if we properly take Fate, as the *Gentiles* understood it, wee shall finde that following their opinion, it is nothing else but the good, or bad hap of our life, caused (as they sayd) infallibly by the starres. Now to goe about to maintaine this doctrine, is to uphold an impiety.

S. Thomas q. 117

But if by destiny we meane the order, and disposition of the first cause, which is God, as well over things naturall, as humane: wee in this sence may say there is a destiny: yet notwithstanding this name becoming of late odious, by the ill use thereof among Pagans, wee will rather call it by the word of divine providence: For we must consider how God the Father of Essence engendereth, and eternally speaketh his Sonne, or his Eternall Word; and that in this

this Word he once said all that he should do, and all which should happen, so that there is neither accident, order, nor meane in this contexture of ages, enchain'd one within another, which can escape the vivacity of his eye, and extent of his providence. There it is where hee hath appointed all the blessings of nature, graces, and glory: There it is where he hath scene all the evils of vice, and hath neither willed, nor can will they should be of him, or by him, as being unworthy of his sanctity, his glory, and his goodnesse.

Gulielm. Paris. r.
part. de univers.
part. 3. c. 24.

But as for the fortunes, and misfortunes of men, in banishments, fetters, prisons, maladies, afflictions, prosperities, riches, honours, treasures, glories, and crownes, hee hath destined them according to his good pleasure, to bee instruments of good purposes, and glorious actions.

Besides there is no regard taken by this great moover of nature, either of fortune, or of any thing casuall: But when we behold things happen which were out of our fore-sight, although they were never out of the limits of providence, we call these events, Chances.

Stay here then (Reader) with firme footing upon this decision, which was necessary to bee produced for thy instruction, as being very essentiall for this discourse, before thou com'st to behold the issue of these things, wherein thou shalt see admirable passages of the divine providence.

Gramme of
France.

It is no small gift of God, that our *French* have beene selected out to extirpate the remainders of Idolatry in *Europe*, and to plant the crosse even in places all covered over with bloud and darkness, which had so long time beene in the possession of Divels. We cannot deny but that this generous Nation hath produced brave feats of armes; yea before it was enlightened with the rayes of the Gospel; for it is the same, which under the Emperour *Probus*, with a very slender handfull of men, made incursion into *Asia*, and *Africa*, gave matter of astonishment to the *Roman* Empire, and made it to bee said from that time forward, that there was no achievement so great, which was not lesse then their courage.

In Panig. Max-
imian.

Low as the stone which resisted the prodigious army of *Attila*, when it seemed but by stamping his foot hee could make men swarme from all parts, so the conquest of the world; and who being puffed up with the success of his Victories, learned the valour of the *French*, was so powerfull in it's birth, that there was nothing after to bee looked for at their hands, but progressions, which should mount to the highest pitch of admiration.

But wee must ever affirme that armes, which are not sheltered under the standards of the crosse, though they may become remarkable in the Massacres of men; and in the firing of Provinces: yet never arrive they to that bright lustre, they might derive from piety; which moderating

rating all they have in them, either vnjust, or exorbitant, beautifieth them with great and diuine lights. He that will behold *France* in the vigour and splendor of it's armes, let him see her trampling vnderfoot so many heads of *Sarazins*, cut off by the justice of that sword, which God put into their hands: Let him then see her gather the palmes of *Palestine*, so many times watered with it's sweate; Let him then see how vnder a *Charlemaine*, it makes the *Flower de Lucis* sparkle in places, which seemed so much shut up against force, as they were inaccessible to piety.

To speake plainly, God made this Monarch, as a rare peece of his Cabinet, making use of himselfe for a modell; and setting him in so great a degree of earthly greatnesse, to the end his vertues admired by people, and imitated by Kings, might passe into example for posterity. Nature in him layd deep foundations, granting him qualities both of minde; and body, which promised nothing of mediocrity, and good education comming to build thereon, raised perfections, which rendering themselves lovely to all the world, became profitable for the service of the soveraigne of Monarchs.

Vertues of
Charlemaine.

Pliny the younger said, those seemed to him the most fortunate of men, who did acts worthy to be written: And in the second place, such as composed workes worthy to bee read; but that such as could performe both the one, and the other, were arrived to a high degree of happines, and perfection. Now this is it which our

Charles hath done; who was one of the most knowing among the learned, and of the most couragious among the warlike: and as he signed his edicts with the pommell of his sword; so hee shewed, that if the point were to wound his enemies; hee kept the other end for his subiects, making so sweet a mixture of armes, and lawes; that innocency, and valour which very seldome accord; found in his person a most worthy temperature. Hee had a heart large as a sea, which contained in it's capacity all the ornaments that use to dignifie great Princes, and as there was nothing too high for his courage; so was there not any thing so low in his Empire that was excluded from the care, and favour of his goodnesse. Hee was religious in the exercises of piety; upright in the decrees of Iustice, innocent in court, holy in purple, and although the love of women set some spots upon this glorious Sunne, yet penance wiping them away, hee sayled not to deserve in his title the name of *Father of the world*, and to see in Heaven Altars consecrated to his memory thorough the peoples piety.

This is to shew what kinde of man God is pleased to make use of, to dislodge Divels, and to make Idolatry yeeld up the last breath, which being banished from the other three parts of the world, found yet among the *Saxons*, altars and Temples to the prejudice of humane blood. *Charlemaigne* was enflamed with an incomparable zeale, to subiect all people vnder his obedience to Christian lawes, nor could he endure the point

of his Launce should extend farther, then the Empire of the Crosse.

Behold the cause why hee being confident, resolved to tame the *Saxons*; and to arrange them under the lawes of the Gospel: yet there wanted not many to dissuade him from this war, telling him he must fight with forrests, and men more savage then Wolves; who would dearly sell most base blood at the price of the life of a brave Nobility: That conquest was painefull, event uncertayne, danger most assured, and victory little glorious; and although they were once vanquished, it would be daily to bee begun againe: these men having nothing more constant among them then perpetuall inconstancy: That the wayes were very rugged, victuals very hard to be transported, the situation of places infinitely advantagious to these people, and almost insupportable for strangers.

All seemed sufficient enough to stay the purposes of this Prince, but his great heart pricked on to generous actions by the spur of obstacles which presented themselves to hinder his course after hee had concluded upon this warre in his diet at *Wormes*, hee mannaged it so bravely, that hee never let his Target fall, till he saw rebellion wholly prostrated under his feet. There is no question, but all these warres made by Idolaters, and Sectaries, for the defence of a fantasie of religion; being blowne into them by the breath of the Serpent; and having no other soule then fury, ranne to a point of resistance, till it meets

with the obstinacy of Divels. It is a strange thing that these Barbarians held this invincible Monarch for the space of Thirty Three yeeres with sword in hand upon divers reasumptions of armes, and never yeelded to justice, till they were by force quite exhausted of men, money, and blood: How many times saw they rivers over-flow with their blood? How often did they behold mountaines raised high with the bodies of their fellow-Citizens? How many times did the strange desolation of their Countreys, devesting the weeping fields on all sides, invite them to peace? Yet these Barbarians when *Charlemaigne* held his foot on their throat, thorough a dissembled piety demanded Baptisme: but so soone as they saw themselves the stronger side, they forraged the Countrey with most desperate hostilities; they killed the Garisons, they massacred the Priests, they burnt the altars, to which they fled for refuge; and never did these *Anteuße's* bow downe their heads before our *Hercules*, but to derive from thence new forces to his disadvantage.

They renewed wars afresh fixe or seven times, wherein necessarily hee was enforced to crush them as Serpents, and bury them in their totall ruine, which happened at that time, when *Whir-kindu* their Captaine, and the leader of these incendiaries, weakned by so much effusion of blood; and vanquished in sundry battailes, yeelled himselfe to the clemency of the King, and made a notable conversion to the Catholique faith,

faith, which was followed by his Nobility, and people, who commonly are tyed with long chaines of necessitie, to the fortune of great ones. Then was it that the City, and Cittadell of *Eresbourg*, (wherein all the detestable sacrifices of *Irminful*, were made;) were wholly subjected to the Armes of this brave Conquerour, who overthrowing the worship of false gods; planted there the standard of the Crosse. *Charlemaigne* entred into this Castle, as an Angell sent from Heaven; for the deliverance of our prisoners; for the infamous sacrificers surprized with his so unexpected approach; and astonished by the Victorious standards of *France*, presently fled, no more able to endure the presence of this Prince; then the night-bats can suffer the rayes of the Sunne.

In the meane time, the miserable *Clodoaldus* comfortlesly bewailed his little *Iacinthus*, whom hee held for already sacrificed: and having once shut up his eyes from the light, he perpetually opened them to teares; which ceased not to distill from them, become blinde. When he understood of the arrivall of *Charlemaigne*, hee came to cast himselfe at his feete, to begge revenge for his sonne's blood; being out of hope hee was yet alive, and verily beleeving all was told him touching certayne gallants, that had endeoured to hinder this bloody sacrifice was but an invention of his friends, who were willing to affoord him this charity to sweeten his torments. The King seeing this grave comely

The Castle of
Irminful rendered:

Clodoaldus presented to
Charlemaigne.

comely man so disfigured, and overwhelmed by the violence of sorrow, was stricken with great compassion, and considering hee could not speake but thorough broken sobbs, which choaked all his words: hee truly iudged this foule was infinitely afflicted; whereupon encouraging him, hee said, *Hee should give some truce to the sence of his griefe; and that if fortune had made him miserable, hee stood before a Prince, who was able to make him happy.* The poore Lord replied,

(Sir,) *why doth your Maiesty entitle mee miserable, and not rather the true anatomy of miserie: For the evils I suffered, mounted to such a height, that they admit no comparison among the strangest accidents of this age. Heauen having granted mee a fortune rich, and eminent enough in the world, made me also a father of Three Children: Two whereof were taken from mee in their tender yeeres, which I thought would have cost mee my life, (so much haue I deplored them night and day without intermission:) but in the end (as time is a wise Physitian for our miseries, not suffering our dolours to bee everlasting in a life so short;) my wound which for so long time had bene fresh, and bleeding, began to become a scarre; and on a sodaine brake out againe; by reason of a cruelty without example. I settled my selfe in this wretched Countrey to see if I might discover some marks: of my losse, when one day afflicted with so many anxieties, as incessantly tormoyled my poore heart: I had a desire to hunt, wherein extraordinarily eager I sought*

to kill a Bore, rettyred to the foot of a statue of a god of of this Countrey, erected in the woods.

I had no sooner dispatched him; but behold a voyce dreadfull and menacing came out of this Idoll, which condemned me to blindnesse, and the whole Countrey to a most meager sterility: if this fault were not speedily repaired, and verily I in an instant became blind, and my companions saw the grasse dryed and withered up under their feet, whereat I being much amazed, most humbly prostrated my selfe at the feet of this god, beseeching to know of him what satisfaction he desired of me, he then appointed I should offer that thing in sacrifice which first presented it selfe unto mee in my returne homeward, which I most willingly assented unto, not thinking on the sequell of this unhappy promise: when behold poore Iacintus, mine onely son, whom I with so much care had bred, and who alone was able to comfort me in all my losses: upon the report that I was hunting in the groue of Irminisul, came out to meet me with unspeakable ioy. So soone as I heard the voyce of this tender lambe, I was so surprised in all my senses, that I knew not what to say; he on the other side bemoaned my blindnesse, and enquired with all his endeuours some remedy for my disaster, when by chance having understood the knot of the businesse, this incomparable sonne hastned to present himselfe at the altar of Irminisul, where I verily am perswaded, the sacrificers, who will not mittigate any thing of their cruelty haue offered up, and torne in pieces this little body, as flesh in the shambles.

But (Sir) at the least, revenge the bloud of my poore
K 2
victim,

viſtime, ſince you are the worlds arbitraſor, and if there yet remaine any part of his ſhes, or bones, I beſeech your Maieſtie they may be reſtored me, that I may bury them in my boſome, and poure out my ſoule upon them.

The King bitterly wept when hee heard theſe Tragicall accidents, and promiſed to afford him all poſſible comfort; for which *Clodoaldus* liſting his hands up to Heaven, gave thanks to the gods; and when a Biſhop there preſent told him hee muſt take away this plurality of gods, and beleve in one God, ſoveraigne Monarch of Heaven, and Earth; who had ſanctified the world by the incarnation of his Word, hee required to bee inſtructed in our Religion, which was quickly granted; and ſo ſoone as his minde was enlightened with the rayes of faith: this miſt which the Devills had cauſed, was diſſolved, to the admiration of all the World; and ſooth with hee diſpoſed himſelfe to prayſe, and thanke God, never leaving the King, from whom he began to hope much, and that beyond all expectation.

Charlemaigne entering into the Caſtle, ſaw the gods of the Saxons, and among other, the Idoll of *Crodon*, whom Hiſtorians thinke to bee the Saturne of the Grecians; which verily was an Idoll of bloud, and massacres; and to which they offered in many places, ſacrifices of men and children, as wee underſtand from the relation of Pagan Antiquities. There likewiſe ſtood *Terminſul* all armed from head to foot, holding in one

Gods of the
Saxons.

one hand a ſtandard with a roſe figured in it, and in the other a ballance, having beſides a Beare engraven on his Cuiraſſe, and a Lion on his Target: Whereupon *Crantzium*, and other Hiſtorians give ſundry explications, eaſie to bee obſerved. Moreover there was a ſtatue of *Venus*, which ſhewed it was no extraordinary matter for theſe Idolaters to ad homicides and ſlaughters, to the ordures of the impurity, whereof this *Terminſul*, bare the figure.

This brave Monarch breathed out a deepe ſigh, ſeeing theſe prodigious deities, which had hitherto amused this miſerable people, and as he was about to cauſe them to be demoliſhed, one came to tell him there were priſoners of note in the dungeon, reſerved to be very ſpeedily ſacrificed: Whereupon hee in all haſte appointed a commiſſary with guards about him to bring them ſooth, and to bee informed of the crimes wherewith they were to be charged.

The poore *Hildegardis* buried in this deepe darkeneſſe, expected nothing but the pile and flames, fearing the high Prieſt, factious, and enraged, would draw to himſelfe a reputation of honour, ſigned with her bloud: Whereupon ſhe wholly reſolved for death; but it extremely troubled her, that together with life they ſought to bereave her of the reputation of honor, and honeſty, and endeavoured to ſtamp an infamy on her Tombe, (If aſhes which fly away with the wind, may expect the funerall rites of a Tombe,) ſhee complained that having ſo charily preſerved her

Sorrow of
Hildegardis.

virginity, of which fire it selfe had rendred a most solemne testimony, yet did the rage of her enemies handle her as a harlot.

Shee deplored that her ashes should remaine in a barbarous Countrey, her selfe to bee buried in oblivion, as the most unknowne, and abandoned creature of the World; and that of so much kindred; and allies, there was not one would come to strew some silly flowers on the place impressed with the prints of her punishments.

And as wee are free in our desires, shee in thought wished, that some one at the least would one day carry the remainders of her ashes to her father, and say unto him. *Behold here the lamentable reliques of that daughter whom you so much sought, so much haue bewail'd, never giving end to your search, or teares. The poore creature is dead under most cruell torments, leaving her life, and memory in the flames of a burning pile prepared by her enemies, but she is dead as a child of honour; and hath not disgraced the example of her Mother, nor the vertue of her ancestors.*

Wee all of us retaine some love for the affection, and estimation of posterity; which is a great note of the immortality of our soules. It seemed to her, if some one would promise the accomplishment of this desire, she should die with much satisfaction, that her father would bee comforted therewith, and willingly affoord the last obsequies to this slender portion of her body.

Having

Having dreamed sometime thereupon, shee bitterly bewailed the death of her deare *Ischyron*, of little *Iacintus*, and *Fauslinus*, fearing least this unhappy surprisall might redouble their punishments, she desired yet once againe to speake with them before shee dyed, to assist, comfort, and fortifie her selfe with them for this last passage: shee intreated she might bee permitted to speake one word to her foster-father *Araspus*, but it was told her, hee was lately arrested, as being held guilty of the conspiracy shee had plotted, which redoubled her sorrow with the more violence, considering this innocent old man was involved in her ruines. In the end, the disastrous Maid mourned in the dungeon, wholly absorpt in deepe miseries; and being deprived, the splendor of the day, she saw in her imagination all the confusions of fortune, and a million of the images of death which assayed her repose, when shee desired to shut up her eyes for sleepe:

Then hearing the prison doore open, shee cryed out aloud, *Let us goe, behold here the houre appointed by Heaven; which must give an end to so many miseries as instantly turmoyle thee.* But one comming, who opened a little window to give day-light to the darkenesse of the dungeon, shee (much amazed) to behold other countenances of men, then such as shee had knowne; plainly discovered them by their habits, and fashions to be strangers: They commanded her to follow them, wherevpon she replied; (*Sirs,*) *whither will*

K 4

you lead mee, and instantly shee understood shee was no longer to give answer, to a company of Priests, who had forsaken the place, but before the throne of the prime Monarch of the world. This newes made her conceive at first, great hope of liberty, imagining with her selfe, she should plead her cause before a benigne Prince, who would give sentence with all equity.

But hearing some to murmur round about her, who spake what fame published, that shee must bee burnt as a sorceresse; and that it was she, who had lent her hand to so many enormous sacrifices committed in this cursed place; this greatly amazed her: But forgetting her proper danger, for the love shee bare to *Ischyron*, shee asked whither those gentlemen shut up in the next prison were already put to death, or no; to which it was answered, they were alive; and should bee sentenced with her, and even at the same time they were taken out of prison to bee brought before the King, who called for them, and it happened they both met upon the way. Verily, this was a very heavy meeting; for the noble *Ischyron* perceiving his dearest *Hildegardis* led along enchayned, and knowing shee had no other crime, but for obliging him, felt his heart so seized with griefe, that he thought to yeeld up the ghost betwene the armes of *Faustinus*, and *Iacintus*; who supported him (although bound) as well as they could: So soone as he a little had recovered his spirits, and got liberty of speech, he cryed out,

The meeting
of *Hildegardis*,
and *Ischyron*.

What

What (Madame) am I then the instrument of your death? There needs no question be asked whither I be criminall, since I see my selfe defiled with bloud, and am guilty of the murder of a person, in whom nothing may bee desired, but immortality. Where shall I find limbs now in my body, to expiate such a guilt, I from henceforth desie, Wheelles, Gibbets, keene Razors, and flames; and if it bee true which is said, that the burning pile is already prepared for us, I will mount to the top of it, without bands, or fetters; I wil first of all try the violence of the fire, I wil render an honorable payment before the eyes of Heaven, and earth: I most faithfully promise when my soule shall bee separated from my body, it shall every where waite on your most purified spirit as the shadow of it, but if it must be condemned to darkenesse for eclipsing so divine a light, I will onely begge of thee (oh great intelligence) that from the sphere of splendors due to thy merit, thou wilt some times deigne to send forth a ray of thy clemency to enlighten the dusky nights of my miseries, and offences.

Hildegardis answered this speech, with her weeping eyes, the dart whereof was not so blunted by teares, but that they made impression on the heart of her beloved, and so much as her voyce might cleave asunder the sharpe sighes of her heart, she said, (Sir) accuse not your innocency, but my unhappinesse, which hath made mee become so unfortunate, that even meere benefits have power enough to make mee criminall. If

L

death

death separate our lives, at the least I am glad it may perhaps unite our ashes, and that wee shall preserve the immortality of our affections, in the immortality of our soules. This pleasing spectacle softned the heart of the Commissary, and guards; that they almost forgot themselves, so transported they were;

Judgement of
Charlemaigne.

In the meane time Charlemaigne sate on his Throne, covered over with a faire pavillion, and appeared on that day resplendent, in the attires of a Maiestie absolutely Royall, encompassed with his Nobility, which afforded him the same lustre; that leaves doe roses. He caused Clodoaldus to bee placed in his Throne, that hee might finde out his sonne, if (happily) hee were yet among the prisoners. As they were put forward to be presented before the King, it hapned Iacintus, who was very carelessly bound for the assurance they had of his liberty, seeing his father, instantly brake his cords; and ranne to leape about his necke, in the presence of Charlemaigne, and all this goodly company. The father tenderly inbracing him, said, with a confused voice. *How my sonne! What come you now out of your Tombe? Ah my poore sonne! How were you to your father, when you left him in the Forrest, to goe to the altar of Irminsul? Tell me who hath raised you up againe?* The son on the other side beheld his father with admiration, (a blinde man become cleere sighted,) and said unto him (*Father*) *who hath restored you your eyes?* There upon both stood, seized with so inexplicable joy; that they were unable to expresse.

Iacintus delivered.

resse the cause of their happinesse, but that the father distilling some teares of gladnesse, spake thus, *Oh my sonne! It is a worke of God;* and then perceiving he had done an act of a man transported, not considering hee was in the presence of a King; hee hastned to prostrate himselfe at the feet of Charlemaigne, saying, *Sir, excuse the power of nature, otherwise, this childe is more yours then mine.* Then turning to Iacintus, *Sonne, draw neere, and kisse the feet of the chiefe Monarch of the world, to whom you owe your happinesse, and mine. His God hereafter shall be yours, his Altars shall be your Altars, and you shall have no other Religion with me, then his.* Vpon which the childe making a most lowly obeysance, cast himselfe on the earth, and the King causing him to be lifted up againe, tooke him by the hand, and gave him to the Bishop to bee instructed in the faith.

This matter for a long time entertained the eyes of all the company with his happinesse, and this novelty, untill Hildegardis was brought forth to take her turne: then was the time when all the World shewed it selfe to bee mooved with much curiosity, to know who this virgin was, and for what offence shee was fettered in the dungeon: shee was of a goodly stature, and had a body well proportioned in all the parts thereof, the lineaments of her face very delicate, her colour bright, and lively, port grave, and which sufficiently declared her to bee borne of some noble family.

Description of
Hildegardis.

And though her countenance was then dejected,

sted, her eyes dull, her haire negligently discheveled, and attire very plaine, yet all this did much grace her, for her beauty failed not to shine thorow so many obstacles, as the Sunne in a winters day, which is ever constantly the Sunne, though the sharpenesse of the season robbe us of the vigour, and lustre of his rayes. The King at the beginning was amazed seeing such a creature reduced to this state, and commanded her to draw neere vnto him, which she did with an excellent grace, when prostrating her selfe at the feet of his Maiesty, she said,

Her speech to
the King.

(Sir,) I render thanks to the diuine providence, which governing the worlds affaires, hath drawne mee from Lyons dens to die among men, and to yeeld my soule at the feet of the most triumphant Monarch of the world. The same of your Maiestie hath found us out in dungeons, penetrating places where the Sun enters not; and made us understand the blessings Heaven hath poured on your Armes. For which cause we have some reason to reioyce amongst so many objects of sadnesse, that our eyes before they be shut up to all things mortall, shall be illustrated with your conquests. Yet is not this the cause for which I desire my life to be prolonged, for fortune having throwne me into the extremity of miseries, I see nothing so propitious to my condition, as death, which must encombe all my paines; I only (dying) deplore the losse of these two gentlemen, whose innocency I lately have seene oppressed; after so many testimonies of their valour, and goodnesse, that it is a wonder how their vertues found fetters, in a place where they might expect crownes.

But

But (Sir,) since God hath made you arbitrator of man-kind, and that having given you a sword to hew Monsters, hee hath likewise afforded you a ballance to weigh vertues, and crimes, save these innocents, make them capable to beare your standards into as many places as the Sun discovereth his rayes in. If I obtaine this favour of your Majestie, I shall die contented, for I am unworthy to see the light of the Sun, having lived in this fatall place, which of necessity must be incompatible with my life.

The King wondred at the constancy of this virgin, joynd to her charity towards these prisoners, and was curious to know what she did in this Castle, which seemed most of all to trouble her minde: Wherevpon casting her eyes downe, and colouring her face with a modest blush, she besought his Majestie to dispence with her the relation of a thing which bred in her so much horror, and that it was enough he saw her resolved to expiate all her crimes by fire.

But the King powerfully vrging, and giving her all manner of assurance, she professed she exercised the function of a Priest in the sacrifices of Irmisul, and that she was present at the death of men, who were sacrificed; and further being asked touching the causes which brought her to so hatefull a profession, shee told how shee had beene taken away by a strange misfortune at seven yeeres of age; and after many adventures transported into this Castle, where by main force shee had beene constrained to execute the

office of a vestall of the Temple, she being a virgin, and of very noble extraction.

Clodoaldus, who was there present, hearing speech of the taking away of a childe of a noble house, felt his wound to open a fresh, remembering that at the same age shee was of, his owne had beene taken from him, and conferring the yeeres, the feature, lineaments of face, hee sayd within himselfe, *such should my deare Hildegardis be now, were she yet alive.* Charlemaigne continuing his discourse, said unto her; being stolne at this age (as she sayd,) shee might well remember the name she then had, the house of her Father, and other markes of her race. To which she replied, shee could well call to mind her Father was of *Denmarke*, heretofore governour of an ample province, and that hee was called *Clodoaldus*: As for her selfe, she bare still the name of *Hildegardis*, which was given her at her birth. Therevpon the father, who hearing these words, had beene strongly assailed with an ebbe, and flood of imagination, cryed, as if hee came out of an extasie. *Ha (sir) This creature is my daughter; it is my lost daughter, whom I have sought for, the space of fourteene yeeres in so great, and painefull voyages; then turning himselfe towards his little Iacintus: (Son) this is your sister, and as he spake this, both ran to embrace her.*

But shee who during all this discourse, stood immoveable as a statue, seeing her Father drew neerer to kisse her, and doubting least there might be some practise, shee stept backe, and said (sir,

ex-

excuse mee if you please) I cannot without further prooffe more evident acknowledge you for my Father. *Clodoaldus* seeing this refusall, asked if *Araspus* were not yet with her, she answered, he was, therevpon he prayed the King hee might bee called soorth, which was speedily done. *Araspus* avowing his master received him as a man fallen from Heaven, gave him many singular welcomes, and said to *Hildegardis*, *Madam, approach confidently, it is my Lord your Father.* The virgin remained in a strange rapture, and the father not speaking, but by broken sighes which issued from his heart, as from a furnace of love, held her fast embraced, and bedewed her with his teares. All there present were amazed at this sight, as men astonished, or charmed; the King himselfe could not abstaine from teares, and calling *Hildegardis*, tooke her by the hand, and demanded whither shee would forsake the sacrifices of *Irminful*, and embrace her fathers religion, which was Christian: She answered, she had a thousand, and a thousand times abhorred this superstitious imposture, and that with all her heart shee desired to bee a Christian. Therevpon the King turning toward *Araspus*, asked him how this creature had beene taken, he relating that shee sporting in a wood in some childish maner, a troupe of wandring Griphons assailed her, well discovering their aime was at this young virgin, but he having kept her in this storme (as a vessell wherein all the treasures of his master were enclosed) defended her with all his power till

such time as oppressed with wounds hee was taken with her. Hee added that shee had lived in this miserable place in such languors and distresses as cannot bee imagined, expecting the much desired day which should breake her fetters, and wipe away these teares.

Well goe to then virgin (sayd the King) behold the day, which you so long have looked for, is come: But why were you thrust into this miserable dungeon? What meane these chaines, and burning pile you spake of even now? The generous Lady (almost) forgetting her owne happinesse, faithfully to assist her deare *Ischyriou*; related with an attractive grace all that which had passed, as well in the person of *Iacintus*, as in the combat of Lyons and Beares, extolling as much as she could, the rare prowess of these two gentlemen: Then shee added the advice shee tooke to free them, the accident which befell her in this difficult affaire, her imprisonment, her condemnation, and the desperate state of her fortune. Here the Father embracing her againe, long time wept over her, saying, (*My poore daughter*) It is well you are pulled out of the paws of Wolves, and I pray what had now become of you without the Kings protection?

But *Hildegardis* amongst these notable occurrences ever bearing her dearest *Ischyriou* in mind, urged *Charlemaigne*, saying, (*Sir*) my father is still possessed but of the one halfe of me, whilst this noble gentleman is in fetters. Bee your Majesty pleased to finish what you so prosperously have begun.

Forth-

Forthwith the King caused *Ischyriou* and *Fauskine* to be fetched, commanding their chaines to bee taken off. *Ischyriou* feeling himselfe unfettered, lifted his hands to Heaven, and said, Now is the time (oh Heavens) I render you thanks, that I once againe have my hands at liberty, to die in some battaile; if you shall please to deigne me this favour: we at the least so farre as I perceive have escaped from these bloody sacrifices, where wee were to loose our lives, not illustrating our deaths with one ray of honour: but now if we needs must make an end, wee will conclude on the theater of Kings in some glorious piece of service.

Charlemaigne hearing this yong Eagle speake with so much generosity, enquired his name, race, employment, course, and progresse of life: But hee making a low obeysance, said to the King,

(*Sir*) I beseech your Majesty to excuse me, if I give you not upon this question that full satisfaction I could wish. For fortune hath created me an imperfect man, without Father, or Mother, kindred, allies, Countrey, house, or riches, casting me as an abortive of the sea, risen out of the waves to arrive on some unknowne shore. All I can say of my extraction, is, that I was taken away in so tender yeeres, that I could not have any knowledge either of my selfe, or mine.

It onely was told mee, that Pirates stealing mee away from I know not what Countrey came to cast anchor in a

part

part

a part of Affrick, where they were so hotly assailed, that one of their vessels was left behind, in which I was, and everyone running hastily to the pillage of this booty, the shepherds sought also to have their share in it, whereof one of them seeing me, whether moved with compassion, or whither he thought mee a childe of some good family, and that one day restoring me, he might gaine somewhat by it, he resolved to lay hold on me, and bred mee up with his son Faustine, here present.

We both grew up under his wings, like two yong Affes, planted by the favour of Heaven neere a rivers side; and although I had then no other opinion of my selfe, but that I was the son of Thoas, my foster-father; yet being among little Countrey boyes of my condition, I played the Prince, and was infinitely delighted to practise warres, and combats, wherein I almost ever had the upper hand, from whence it came to passe the name of Ischyrión was given mee, which is a title of valour, and glory.

The shepherd Thoas loved me tenderly, as his owne son, and plainly perceiving I was not borne to rest in sheep-coats all my life; Being now upon the degrees of an age more vigorous, he tooke me apart, and said,

My deare Ischyrión, I must now at this time unfold a secret unto you, which I have hitherto been willing to conceale from you, fearing least the greatnesse of your courage might prove your ruine in these greener yeeres; but now when at this present you are come to more maturity, and strength, I would have you know you are no son of mine; I found you in a ship of Pyrats, and some Mariners did secretly whisper, you were stolen away from a

cer-

certaine port, and that your Father was a great Prince, whereof I could never learne any further. Perhaps your good starres will shew you more, I onely intreat you to take care of your person, which shall be most deare to mee whilst I live, and if you one day arrive to any fortune worthy your selfe, forget not your poore foster-father: not (son) that I beg ought of your abilities; for God hath afforded us contentments in our little Cottage; but much it shall please me to be continued in your remembrance, as one who greatly have desired to breed you well, and if any thing were defective in your education; excuse our poverty, Heaven hath created us such as you see, full of good will, though slender in fortune, and meanes.

This discourse drew teares from mee, and so farre penetrated my heart, that in few daies, I resolved to travel thoroughout the world, and enquire out my birth. But Faustin (knowing what passed) prayed me by all that I held most precious, not to forsake him, but to make him the companion of all my dangers, which was the cause I besought his Father, to grant it mee, which hee assented unto, although the Mother very much opposed it.

Since, we continually have lived together, as one soule divided into two bodies: For our amity having taken True laws of Amity. root in a mutuell temperature, and great correspondence of humors hath been maintained with a perpetuall familiarity arriving to that height, that neither death, nor hell is of power to separate us. Good, and ill have ever beene common betwene us, daily we obliged one another by all the wayes of friendly offices. There was never any thing secret betwene us, both our hearts, and breasts were enterchangeably transparent.

M. 2

Dis-

Diffimulation, and contradiction could no more approach the sincerity of our love, then serpents the blossome of the Kine. War was there in so many yeeres as we lived together, the least impression of inconstancy, distaste, or coldnesse in our affections, but wee loved with the same fervor, as if we daily began, never to end.

When wee had travell'd over some Provinces of Africke, we pass'd into Asia, and from Asia are come into Europe, where wee have borne Armes against the Sarazins, and everywhere have opposed Monsters, Pirates, Robbers, with banners, exempling under foot those plagues, to ward off ill Mortals.

Finally, we have here beene stay'd by a most unworthy creature, as your Majesty hath understood by the discourse made unto you. I verily thinke, good fortune now presents herselfe unto us, and that wee here shall finde, what is as yet to be search'd in any other part of the world.

The King well satisfied to heare this whole narration, asked him, whether while he was in the first ship, any marke went upon him, which might one day discover his birth. Thereupon he drew forth a little jewell, that had been found about his necke, and which I now having faithfully kept, restored him at his departure. The King taking it into his hand to see what it was, perceiv'd many out of curiosity lifted up their heads, and cast their eyes upon it, and among others Clodoaldus, who said in his heart. Ah, what if the destinies

destinies bee pleas'd, I this day recover all my losses, good haps sometimes comes by heapes, as well as bad. The God whom I now worship, is much greater then all my desires. As he paus'd on this imagination, and came so neere as hee could; Behold (saith Charlemaigne a very rich jewell) I here among other things discover an Agat, which beareth two javelins cross'd one over another. At these words Clodoaldus fetch'd a deepe sigh, and said (Sir) these are my Armes from all antiquitie; thereupon his speech was stopp'd by the deep resentments of his heart, yet still his voyce resisted the obstacles of passion, and said, Oh God! what meaneth this? my heart is so assayled with hope and feare, that it forgetteth whither it be a heart, or no, (Teares) staya while, till I behold this Agat. The king having shewed it him, he stood a good space without speaking one word, rather resembling a statue of Marble, then a man; but when hee came againe to himselfe, hee could not say any thing but with a confused voice, This jewell comes from my house, it is my son, I am his Father. If olytrion, Hildegardis, Iacintus were on the other part all in an extasie, as if they had been transported into Heaven, and thorough all the assembly, there was a marueilous silence: when Clodoaldus, recovering speech with some more readinesse, said to the King,

(Sir) It is strange, that the male Children of our Race, at least the eldest, bare on their bodies these Jewellins engraven by a naturall character. As for my selfe

selfe I have it on mine arme which here behold, and I well remember, my son had it on his right shoulder: I humbly beseech your Majestie, that part of his body may bee discovered, which was speedily done, and the Father acknowledging the marke, stooped downe to kisse his sonnes shoulder, saying, it is my sonne *Clodoaldus*, at the same time, *Hildegardis* and *Iacintus* likewise fell upon him, and all spake together by imbracements, sighes, and teares of joy, unable to utter a word. The King had much a doe to expresse himselfe, so much admiration possessed him, when lifting up his eyes to Heaven he said, Behold most secret passages of the divine providence.

In the end, this happy Father beginning to come out of his extasie, said to his sonne *Clodoaldus*, oh my sonne, oh my pleasing light! now is the time when the eclipse of so many yeeres hath suffered you to appeare in your brightest lustre; I verily thought the waves of the sea had swallowed you, for which cause I erected a Tombe unto you on the shore, (the monument of my unhappinesse, and title of my sorrowes). How oftendid I moysten it with my teares? How often did I strew it with flowers? I likewise planted Cypresses, and other trees, on the barkes whereof I wrote my disasters, and complaints; I tooke delight to see them grow to the proportion of the plant's increase. When I beheld any Tempest arise on the Sea, I said to the Nymphs, appease (a little I beseech you) these windes and stormes, keepe my young *Clodoaldus*

aldus in peace; I know he hath no Tombe, make him a hearse of the Christalls of these waves; It seemed to me the Sea understood my griefe, and tooke pleasure to swell with my teares: It seemed the rockes lamented my dolours, to eccho them agayne to shippes, and saylers: and now where are my sorrowes, and torments? Children, you to day are borne. To day properly I begin to be a Father: To which *Ischyron*, who had hitherto been wholly absorpt in a deepe rapture replied.

Most deare Father, with how many travels doe I on this day purchase the right to call you by that excellent title? & by how many wandering paths, and trackes have I found out the right way? Yet notwithstanding there is not any thing done, nor shall I ever be pleased, till I satisfie the estimation you have made of mee, avowing mee for your son in the presence of the King, and all his Court. Then casting himselfe about the necke of his sister *Hildegardis*, and his brother *Iacintus*, hee embraced them with opennesse of heart, and profusion of love, which seemed as if it would have dissolved the three soules, and make them evaporate into affection. Hee said ah! it was a great chance the altar of *Irminsul* had not beene moystned with the blood of three. Let us give thanks to the Christian's God, who by the victorious hand of this Monarch, hath vindicated us from the gates of hell.

Whilst he was saying this, the Father prostrated himselfe againe with them at the feet of

Charlemaigne, and spake thus, (Sir) you this day have created a family, giving it being; and the perfections which attend it. If the Father and his children gaine one day the honour to beare your ensignes, they shall flie from one pole to another like Eagles, and never pretend to any honour in the world, but to obey your commands, To which the King answered; That, man was but a little veyne of water, that, God was the source of Essences, and goodnesse, to whom we ought to render immortall honors. And saying this, He commanded them to honor the Crosse, and invited them all to the destruction of Idols, which was performed with unspeakable alacrity, Heaven so favouring this designe, that as the History expressly telleth, miraculous crosses were seene on the clothes of those who were employed in this so glorious a worke.

Thus doth God conclude enterprises undertaken for the glory of his Name, and I praise the holy providence, that having begun the designe of this poore labour in the beginning of the Victories, which our great Monarch hath gained over his Subjects; I finish it in the accomplishment of his Conquests.

His voyages, which alwayes seeme long to those, who so passionately cherish the honour of his presence, are found in the end very short in respect of the great things which God is pleased to worke in so small a time by his victorious hands; the mighty workers of wonders.

Behold him here returned from the *Alpine* snowes,

snowes, and scorching heats of the utmost limits of his Kingdome; like to those great mountains which at one, and the same time; bare Winter and Summer, shewing himselfe as invincible in valour, as indefatigable in labour.

Speake no more of that ancient *Timothew*, into whose nets fortune cast some silly Townes. The great hand of the God of hosts hath put Provinces, and people (in a moment) into that goodly golden snare of the Kings love, and clemency, reducing under obedience all those rebellious places, that opened their eyes to their owne tranquillity, which they so many times had shut against reason. This great king peacefull in desires, and warlike of disposition, is become the peace-maker of *Europe*, plainly discovering, he loveth not warre, but to bring forth peace, and that all his intentions have no other aime, but to build up for his subjects the Temple of Repose, so ornamented with his sweats, and exalted by his armes.

I here willingly end, not pursuing the events of chaste *Hildegardis*, or of her brothers, being both to extend this History beyond those memorialls, which have limited me in this designe.

Yet must I (Reader) shutting it up; avow, these so unexpected passages doe cause a sweetness to spring in my soule, which I have no power to expresse. I figure unto my selfe the joyes of the last day, that perpetuall day, which shall never set; The day mocked at by the wicked, opposed by the Philosopher of Gentilisme, not
N hoped

The conclusion, and instructions of the History.

hoped for by mis-believers, and so much desired by the faithfull; when this long decrepitnesse of Ages shall be renewed by fire, when all the elements shall be purified, when this great house of nature going out from the last consumption by fire as from a furnace shall appeare more resplendent then ever, to the eyes of it's workman.

What a spectacle to behold the Saviour of the world so long expected, to come upon the chariot of clouds accompanied with so many Saints, and intelligences, to command over the heads of Emperours, who have persecuted his Saints in all the parts of the world! What rejoycing of Angels, what glory of bodies raised againe, what City of peace, what kingdomes of the Elect?

Then shalbe the time when fathers & mothers, who haue had the happinesse to become of the number of the blessed, shall embrace their Children so much desired, and deplored; not as this *Clodoaldus* to desire, and bewaile them once more againe, but to see them for ever triumphant over death in that glorious immortallity, which shall cause all our torments to die, to make all our glories survive.

Then shall be the time when chaste lovers, who have affected each other so entirely in conjugall amities, and who were separated by deaths so dolorous, that they (as it were) forced their eyes to dissolve with their hearts over the Tombes of their deare consorts, shal recover their losses, and shall behold those persons they so much esteemed,

med,

med, encompassed round about with inestimable glory: what embracements then! what profusions of hearts! what entertainments! what discourses! when all that which we shall see of the earth, (we being seated over those vast Temples of starres, lights, and intelligences) shall seeme little and unworthy to possesse a heart made for eternity.

There it is (*great Countesse*) where I hope we shall behold that wel-beloved, and so worthy to bee beloved sonne of yours; there it is, where we shall see that brave Duke of *Fronsac* issuing out out of his Tombe, as out of the enkindled pile of the *Phoenix*, out of a chariot of glory, from an Altar of immortality. The blood of the most illustrious house of *Orleans* which ranne in his veines, those rayes of Majesty which his celestial spirit imprinted on his forehead, that grace of speach which dwelt on his lips, that valour which possessed his heart, that piety which entertained all the powers of his soule, all those gifts of God, which waited on his person, shall bee much fairer then ever, since they shall never desist to be faire. The mountaine of *Gelboa* hath taken away from us this *Ionathas* yet mortall; and the mountaines of *Sion* will restore him us, immortall. Hee hath printed the earth with his courage, and loyalty, with the characters of his blood, voluntarily sacrificing himselfe for the glory of God, the service of the King, the repose of *France*, in an age, wherein the most deplored, die; but in a manner whereof none are

To the Lady
Countesse of
S. PAVL.

fit to die, but the most glorious. At this great day, he shall impress on the firmament of lights which shall issue from his body, the excellent beauties of his soule, and shall appeare to our eyes more lustrous, then the brightest of starres. Lift up the eyes of hope, and faith above all that is mortall, to behold him now in this state of immortality. Prevent your joyes by the stability of your beliefe. Let weeke mothers weepe, who thinke they have enclosed in a Tombe, all they possessed, and confidently take palmes, and lillies to crowne his image, and honour his ashes, oft-times repeating this noble saying, which so worthily replenished your lips in the most vehement smart of your wounds. *My God, thou hast broken my fetters, I wil sacrifice an host of praise unto thee.*

Let us preserve ourselves wholly pure for this great day. Let us sigh after it in the fervour of so many miseries; Let us anticipate its splendors amongst so much darkenesse; Let us looke upon it thorough so many obstacles, with an eye mingled with teares, and love.

And that we may leave the mind satisfied in these discourses, Take (good Reader) three notable instructions, wherein this whole History is concluded.

The first shalbe upon the subject of these acknowledgements and Christian accidents, to adore the divine providence with a most humble reverence, to be willing to depend on it in all the parts of our life, to commit all the time to come thereof, to it's direction, and to condemne the

vanity of those who are ready to maintaine this History was an effect of the starres.

We have now a dayes in the World too many spirits all rectified, which make no scruple to impute these great vicissitudes to Heavenly constellations, and to appoint the starres to be as the distributors of all the fortunes in the world. These discourses were tollerable among Pagans, borne with a yoke on their necks, under the servitude of Divels: But to see Christians dig into the sepulchres of Gentiles, to draw from thence superstitions, observations, figments, and Chimeras, how can this be tolerable to those, who beare as much reverence towards Truth, as they have otherwise prudence in their carriage?

It is not my purpose in this work to combat long against such-like opinions: I will not enlarge my selfe upon that Oracle of *Ieremy*, which saith; The faithfull are not to beleeeve stars, and signes of Heaven in that manner as Pagans doe, as if they had any superiority over our lives, and fortunes.

I will not cite the counsell of *Braga*, nor *Tolledo* against the Priscillianists, nor likewise borrow armes from the sixt homily of *S. Basil* upon *Genesis*, nor from *St. Chrysostome*, nor *St. Gregory* the great upon *St. Mathew*, nor from *Eusebius* in the booke of preparation to the Gospel, nor from an infinite number of others. I onely say with *St. Ambrose* for instruction of those who shall vouchsafe to read these lines, that the Astrologie of these ill composed spirits, and the webbs of spi-

Heroscopes.

*A signis Culi in
ita timere qua
liment gentes.
Hier. 10. 2.*

*Concil. Braccarense
et Tolat. Chryst. et Greg.
in Math. c. 2.
Ambr. Hex. l. 4. c. 4.*

*Sa. ientia Chalde
o non Tela ara
nia in quam si
cu ex incidit
exere se non
potest.*

ders are two things of like nature, they are fit to entangle flies, not soules well grounded in the sincerity of ancient beliefe.

They who undoubtedly promise themselves vain haps from their *Horoscopes*; & those who deceive them, are so much unfurnished of reason, as disposed to a coldnesse in Religion. And of this, there are cleere pertinent proofes: For first of all, those who deale with setting *Horoscopes*, as much understand the great *Oeconomy* of Heaven, and the pretended signification of so many stars, as we know the *Canadois*, since we find their most knowing masters are (as it were) involved in perpetuall contradictions, not upon articles indifferent; but things meerely essentiall, upon principles, as it appeareth by the writings of *Ptolomy*, *Albumazar*, *Abenezra*, *Cardan*, and others much later. In such sort, that these contradictions destroy all experience which notwithstanding is the onely foundation of judicizy *Astrologie*.

These great Temples of light are now reserved to God, and Angels; the soveraigne Creator hath spread over a Cypres of night and darknes, to cast a veyle on our curiosity. He who cannot perfectly know the slip of an hearbe; nor the least little creature which creepeth on the ground, how can he boast not onely to understand the courses, and measures of stars, but the most secret impressions, they may have over the objects of this lower world? Moreover, although these stars had power over bodies, over humours, and inclinations, where would their command be over a soule im-

ma-

materiall, created to the image of God, called by the title of glory in the Scripture? And which *Tertullian* dareth very well tearme the occupation of the divine spirit, the Queen of the vniverse, the sister of *Iesus*? *Ptolomy* the ablest among them, doth not hee affirme, that wise men sway over stars, thinking it vnreasonable to impute the hap-pines of life, to the influence of celestiaall bodies, so to bereave them, the effects of prudence? In the third place, Let us put case the stars governe us, and that according to their diverse aspects we may devine upon the chances of men, that we may inferre such a child borne under such a constitution of planets, had heretofore such a fortune: and therefore the other which followeth in his birth the same tracks, shall have the same hap. I demand what meanes have they to establish this *Maximo*, and to make a science in so great uncertainty, since those stars never returne againe to the same point, or if they doe returne, it wilbe in the revolution of almost innumerable ages, which no man hath seene, nor ever shall? It may be said, the planets finish their courses in a very small number of yeeres, which is the cause we may the more easily observe them, but who will dare to affirme the planets alone have part in my nativity, and that so many other unknowne stars are idle in Heaven; without having any influence upon mortall things? This is it which *Seneca* condemned in the *Astrologers* of his time. They confine us (saith hee) to a very slender quantity of starres, and see not that all these

Gen. 49. v. 6.
Secundum Hebr.
Tertul. de resur.
Carnia. Ingenij di-
vini cura magna
molitione Regi-
na, Christi Sora-

N 4

great

great celestiall bodies which are over our heads, are able to make great mutations.

In the end, who knowes not that according to *S. Augustines* reason, the motion of Heauen, is so swift, that to goe about to write downe the good happ of man in this great booke, is to engrave characters on the water? Experience is exposed to these reasons: Some predictions of Astrologers are produced, which are said to have beene true, and it is no wonder, seeing the number of their truths being so small, it will bee no very hard matter to reckon them, but hee that would summe the lies and impostures, may equall them with the sands of the sea.

Well now I aske, if so many wits who labor to turne names, and make Anagrams sometimes by chance, happen right, as he who found upon the name of one *André Païen Pendu à Rion*, that which afterward happened unto him, must wee conclude thereupon that the skill of Anagrams is divine and infallible? Every good judgment will hold this proposition ridiculous, and who sees not that Astrologers confounding starres, times, and celestiall houses, make of our lives, that which Anagrammatists do with our names, shall we then belecue them? The *Arabian Al-bupazar* held as an Oracle of learning amongst them; having once attributed the advancement of Christianity to the good concurrence of constellations, went about out of madnesse to take the measure of its progresses, to which God hath appointed no limits: He left in writing two most
nota-

notable falshoods upon this point, the first whereof is, that after the revolution of three ages, changes of Empires should bee made in the world, as for example (saith hee) three hundred yeeres after *Alexander* the great, *Arelazor* advanced himselfe who conquered the *Persians*, which is most untrue, and never heard of thorough all histories. Hee proceedeth and saith, that three hundred yeeres after this *Arelazor*, Christ the Messias is borne, which by his account should have beene sixe hundred yeeres after *Alexander*; although according to the supputation of the most understanding, this Monarch lived, but three hundred and fifty yeeres before him. But let us passe over this Parachronisme, the same man addeth, that according to the course of starres, he found Christian religion should continue, a thousand and foure hundred yeeres, and (God be thanked) it hath already exceeded those, more then two hundred, and shall last to the world's end: Who can endure these lies, and impieties, if hee hath not abjured verity, and piety, to become a slave to *Iupiter* and *Saturne*:

Great ones should at the least have regard to the experience of so many Princes, who following the Maximes of iudiciall Astrologie, led a timerous, and painefull life, which they concluded in most tragical events: The *Pharao* of *Egypt*, who were perpetually bent upon *Horoscopes*, and caused children to be slaine, whose Ascendents imported predictions of scepters and crownes, were destroyed by the omnipotent hand

Cal. Rod. Nicolaus. Cardan. Augustin. de doctrina Christiana. Nugaria, et nota superstitio: ex quadam pestifera societate boninum, et damnum.

Instruction concerning amitie.

of God. The *Tiberiuses* and *Dioclesians*, who were so happy among Astrologers, have beene unhappy in their Empires, wherein they lived as Lyons, ruddy with blond, and fettered with many passions. *Manuel Comnenus* became by these wayes suspicious, and cruell. *Branas* was taken by *Isaacius Angelus*, *Peter of Cassile* miserably deprived of scepter, and life. And *Lewis Forza* who did all by the direction of a Mathematician, was vanquished, dispoyled, and put into an iron cage.

Let us then say with *St. Augustine* that all this superstition is not only vaine, but pernicious, and that there is some apparance it is sprung from a wicked alliance between men and divels.

The second lesson shall be, well to purifie your amities, for as those persons whom we have represented unto you, loving one another very chastly, yea with in the bonds of love purely humane, have in the end reaped much contentment, and glory from their charitable offices: So there is no doubt but that amity elevated by a divine motive, besides, that it is one of the most delicious charmes of humane life, must of necessity bee of much merit before the divine Majesty.

Verily, wee affirme those ancients saw much, when they said love was a desire of immortality; For every creature necessarily loveth its Being, which is the foundation of all good and well-being, which alone maketh Being to bee desired, and the ever Being, which is the accomplishment of well being. But as each thing created proceeding from nothing, tendeth insensibly to nothing,

thing, and cannot have from its stock this perpetuall Being, it seekes to revive, and produce it selfe in some kind of immortality by the meanes of love, which makes alliances, and productions in all nature.

But the desire of a brutish immortality, is a thing very low, and abiect in comparison of the conditions of the spirit, which looke towards another life, another state, above all the wayes of nature.

How much think we, do our soules (which are noble, intelligent, and divine) desire not simply to be immortalized; for they already are immortal, but to be eternized in a falsesse of liberty by the helpe of love, which maketh us live in the thing we love.

These poore soules naturally desirous of eternity, tie themselves by love to many objects, to find out the contentment they pursue; but, as all creatures are necessitous, they starve, and deceive them, teaching them in the end by their proper hunger, and deceit, that there is but one onely meanes to make them happy, and eternall, which is to enter into the heart and love of a Being supreme, & independent. Notwithstanding God though invisable, traceth on the lights of the Heavens, on the enamell of flowers, on the cristall of fountaines, and upon so many other creatures, Beauties, and Vertues, which are visible characters of his divinity, and if we learne to use holy, the blessings he powreth upon essence created to apply them wholly to the essence increate,

wee very soone shall arrive to the perfection of love.

But instead of following these pathes which the Saints tracked out unto us, the most part of men, brutish of sence, and benumbed in Reason shut up the maiesty of love, in a caytive, and miserable passion; wherein they commit as great a crime, as those *Egyptian* Idolaters, who lodged their Divinities in the bodies of Rats, and resemice. The loue which now adayes beares sway in the world with so much fury, is the house of stormes, a sweet poyson, a golden snare, a pleasing cut-throat, an ungoverned feaver, a perpetuall folly, A *vertigo*, a losse of wit, which having rendered man unprofitable to all things, maketh him unable for love it selfe: It entreteth into the heart, as the *Indian Rat* into the belly of the *Crocodile*, where after it hath left impressions of qualities most maligne, and infectious, it parcheth up all the flowers of it, it wilketh all that which is generous, and perverteth what is Religious. What man is there who (as yet) having some little wisdom, and understanding, would make himselfe a slave to such a passion; to deliver his soule over to sinne, his body to infection, his reputation to opprobry, and his life to a perpetuall bondage?

If we must love, (as one cannot live without it) let us goe to this chaste loue, the altar whereof alwayes pure, ever burning, is supported by foure Columns, which are Intention, Discretion, Faith, and Patience: Intention, that one may love to the

the honour of God, and have an object, wherein vertue may be exercised: Discretion, that amities may be guided, and contained in duty and decorum: Faith, that promises may be kept, secrets, and rights of amity, inviolably observed: Patience, that one may constantly persevere in loving, notwithstanding all oppositions which may interpose to dissolve this vnion.

But when shall we finde these qualities in the amities of the world? Is not intencion effeminate, and mercenary, discretion inconsiderate, fidelity most unconstant, patience uncertaine? There needeth but one word ill understood, but a cold countenance, but an ill tale, but a bad interest, to breake amities that were thought most strong, wherein they plainly shew themselves to have been never what they professe, since they so soone desist, to be what they protested.

If we speake of amities between sexe, and sexe, and that in those we observe any to be most pure, and ardent, as some such may be found, they are Angels, which excecise it in mortall flesh, and howsoever the matter goes the approaches unto them, are ever fearefull, since vertues themselves (as said St. *Austine*) cannot be loved without danger.

The ancients beleevd women by their conversation had transformed their gods into beasts, to teach us, men might therein become something worse, and that there was not any sanctity so strong, which had not ever in these amities a slippery foot; if it took not the feare of God, and

and discretion for companions. If we consider the amities of youth among the same sexe they are for the most part inconstant, inconsiderate, without weight, without reason, without measure: They often begin by chance, proceed upon slights, and shiftings, and conclude upon neglect. If they be amities of men tied to estates, fortunes, and conditions of the world, they all reflect upon their owne interests, and have not that spirit of community, which is the soule of good will.

Finally all worldly loves resemble the statue of the god *Moloch*, which had outwardly goodly semblances, and inwardly emptinesse, and flames; how pleasing; and gentle soever they seeme exteriorly, they are hollow within; they are burning, troublesome, and having possessed a heart, leave it nothing but smoake, and barke. Let us then learne the love of God, and in God, and for God, deriving our affections from Heaven, and perpetually making them reascend to their source.

In the end (for a third consideration) strive by imitation of our great *Charles* to destroy Idols, not of Temples, but of hearts, to render that glory to the true God which creatures usurpe, by defiling with such basenesse, that, which they stole away with so unbounded arrogance.

That grosse Idolatry which set gods on a'tars, which wee now would take for Monsters, is no longer in vogue of this world wherein wee live, but another is slipt into the place thereof much more

more subtile, and spirituall, which maketh men and women, who live in some eminence of greatnesse, to adore riches, beauty, and other gifts, much esteemed by the world.

All is full of idolaters, in the secular life, all is replenished with flatterers, who reverence the fortune of great ones, and speake of them in so bold termes, that after they have left shame, they put themselves in hazard to loose Religion. A Lord, or Lady, is not now adayes prayesd if we say not, *It is a creature to be adored*. It is a Divinity sent on earth to make it selfe knowne, and beloved in mortall members, that its spirit begins, where, that, of the most supream Intelligence ends; that it is the prime of faces so renowned amongst the *Hebrews*, That it hath nothing common with others, but birth, and death. That there needs the life of a *Phoenix*, to make up such another masterpiece, and such like vaine complements, intolerable even to those who are most greedy of applauses.

Is it not to fill the world with idols thus to proceed; and to make cannonizations grounded upon Capriches of a giddy spirit; who desire to make the dreams of lovers to passe into *Maximes* of verity?

Let us learne to looke on all the greatneses of the world, as things mortall, and on all these images of vanity as gliding shadowes, which have nothing solid in them. Let us looke on them, as eggs, which make a faire shew outwardly, but have oft-times an Aspicke within: Let us looke

on them as enchanted apples, which invite all the world to taste, and poyson all that eat them. Let us look on them as those pieces of Tapistry, which on the best side shew countreys and people, and on the backe side, seames, stiches, knots, and vgly shapes.

When we see some prosperity which smileth on us, let us think it resembles those *Indian* reeds, which grow not without knots, and windings.

If we behold some good in the creature, let us presently lift up our eyes to the Creator, and give thanks to this spirit of lights, this most pure Act, this intelligible sphere, fountain of *Ideas*, source of Essences, the chiefe of beauties, to whom

I consecrate my heart, and pen in this
little peece, beseeching him to
continue his blessings over
my designes, and
workes.

F I N I S.